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Saboteurs: Wiebo Ludwig's War Against Big Oil ... p. 12

Where is God when it hurts? A personal journey ..... p. 14

56th year of publication

Korean missionary sees hope amid turmoil for Pakistani Christians

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COURTESY MATTHEW JEONG

The Jeongs have been working in the challenging mission field of Pakistan. From left: Tim, Sue, GeeHae, and Matthew Jeong.

Alan Doerksen

TORONTO — Christians in Pakistan are facing severe challenges, but a Korean missionary who has worked there for seven years is confident that God will do significant things among them.

"I think God is doing significant things now in the church of God in Pakistan," asserts Matthew Jeong. "This is really a testing time for Christian faith. I saw the Pakistani Christians standing for Jesus courageously, in the midst of turmoil and martyrdom, only for the sake of Jesus Christ. Though they are poor economically, and they are so illiterate educationally — spiritually, I feel they are quite strong."

Jeong and his wife, Sue, recently worked for seven years as missionaries with Interserve in Pakistan's northern region of Peshawar, near the border of Afghanistan. Currently, the Jeongs are spending several months in Toronto before they move on to their next assignment, in Cyprus. Interserve is an international, interdenominational tentmaker agency, which works especially in Asia and the Middle East.

While in Pakistan, Jeong was seconded by Interserve to work as evangelism officer of the Peshawar diocese of the Church of Pakistan, which is a union of Methodist, Lutheran and Anglican churches. "My official job in the diocese [was] to train pastors and lay leaders, and also to reach out to the unreached and troubled people," he explains.

Very careful with evangelism

But when asked if he could do his work openly, Jeong declares, "No way!" He has been working among the Pathan people, who are closely connected with the Taliban. "I had to be very careful with evangelism," says Jeong. "But to train the local pastors and lay leaders in the diocese was no problem at all."

Sue Jeong's ministry in Pakistan was "mainly hospitality," explains Matthew Jeong. "Many guests and friends came to our house." She also led Bible studies for women and girls.

Jeong and his family left Pakistan in mid-December 2000, but since then Jeong, himself, has made two return trips: last June and last November. On the latest trip, he noticed definite changes there.

A sense of fear

"Emotionally, even spiritually, I felt fear in the Christian people, particularly in the Christian leadership, because fanatic Muslims killed 16 innocent Christians in a church in Bahawalpur on October 28. Just five days after that incident, I went to Pakistan."

A pastor from Peshawar diocese, Rev. Mano Lal Shah, who was a friend and colleague of Jeong's, lost his brother and 13 other close relatives at that church.

Jeong also heard tragic news about a dear friend, Lateef Ullah, who had converted to Christianity from Islam six or seven years ago. "I had the great privilege to disciple him in my house. He used to come to my house once a week," explains Jeong. "In the morning of November 6, he was killed by his own villagers. That was very discouraging news." Ullah had gone through "severe persecution from his family and villagers due to his conversion," states Jeong. "He became the first Christian martyr, as the first Christian in the village." Jeong asks for prayer for Ullah's wife and four children.

Not all Muslims really bad

The ongoing war in Afghanistan is definitely making life harder for Christians in Pakistan, Jeong asserts. But he notes, "Most of Pakistani Muslims are generally modest and good in terms of morality and ethics. They have good relationships with the Christian community, generally speaking." The trouble is, a few fanatic Muslims are causing problems. "We must not think of all Pakistani Muslims as really bad," he points out.

Although some other missions have left Pakistan, Interserve is still able to work there, says Jeong. "When I visited there, I thought most western mission partners had to leave, but at least 10 Caucasians were remaining there faithfully. They were quite a remnant — very

See **PAKISTAN'S** *page 2...*

Island Business Ministries: going beyond economic needs

MCC Canada News Release

SYDNEY, Nova Scotia — Despite a seven-year, $100 million commitment, Island Business Ministries knows that it is going to take more than government money to improve the economic outlook of Cape Breton Island. Island Business Ministries officials, and the community they work with, know that the future of Cape Breton's 115,000 residents depends on the ideas the people themselves generate.

Set up by network of churches

Island Business Ministries was developed by a network of evangelical churches from Cape Breton to meet the spiritual needs of business people in the region. When unemployment became a more serious issue, the sponsoring churches and volunteers made the decision to make their organization more responsive to the needs of the larger community.

MENNONITE CENTRAL COMMITTEE PHOTO

The Schronces. From left: Don, Mary, Donna and Andrea.

Today, the ministry is supported by local evangelical churches, Mennonite Central Committee (MCC), Christian business owners in Cape Breton, and individuals. It is a recognizable

See **AGENCY** *page 2...*

News

Pakistan's church going through time of cleansing and challenges

... continued from page 1

impressive.... Our Interserve partners from New Zealand, America, Canada and the U.K. were having great ministry to Afghani refugees and other needy people." But although Koreans are Asians as Pakistanis are, most of them have left, he observes.

Interserve had also been working in Afghanistan for "at least 36 years," explains Jeong, but last August, "before the Sept. 11th event, all the mission partners in Afghanistan were kicked out." This happened shortly after August 3, when eight Christian workers in Afghanistan were jailed by the Taliban. Last Nov. 15, while Jeong was in Pakistan, he heard the encouraging news that those eight workers had been freed.

Church has dependency problem

Looking at challenges facing the church of Pakistan, Jeong observes, "The major problem with Pakistani Christianity is the dependency trend. I think they have learned, I'm sorry to say, how to get foreign aid, for many years. They are not independent financially. I believe they can stand on their own feet if they are faithful in money, even [though] they are poor economically. They can support their pastors out of their own pocket.

"Maybe this is a cleansing period for them, because many missionaries had to leave Pakistan. They are struggling in getting financial help from dear missionary friends. Now, they have to stand [by] themselves, like Chinese Christians. I personally feel that this is really important."

North American Christians concerned about their Pakistani brothers and sisters "must be very careful in helping those poor people financially at this point," warns Jeong. "Prayer is primarily important, for their spiritual maturity and growth in this difficult time. It is tough for us to see the people really struggling in that condition, but we have to be patient and careful in giving something out to them.... We have to give financial aid to safe hands in Pakistan. That is important," he asserts.

Pakistani Christians also need discipline and training. For that, says Jeong, "the presence of our missionary partners there ... is an enormous help. If some institutions and Christian friends want to give some money, they need some financial help."

Future ministry plans

Discussing his family's future plans, Jeong says, "The major reason we've come to Canada is for my two children's education." His son, Tim, is studying graphic design at York University, and his daughter, GeeHae, is in Grade 12 at a Toronto high school. She plans to attend university starting this fall.

A second reason Jeong came to Canada is for "re-evaluation of my life and ministry in the past in Pakistan, and also renewal of my vision and plans for the future," he observes. "The third one is a possibility to recruit missionary candidates, particularly among the Korean Christian society here; and also to mobilize the Christian community here so that some people might stand up for Christian mission — hopefully with Interserve,... or many other mission agencies overseas."

Jeong's next assignment will be as area director of the northern region of Interserve's work, which includes Turkey and Iran. Three years ago, he was asked to consider this job change. "It was a shock to us, because we never thought of that possibility at all," he explains. "We thought of Pakistan all the time." But after prayer and consultation with his mission board in Korea, Jeong agreed to accept the new assignment.

"It was a very difficult time for us to leave Pakistan, after pouring out our lives and time and everything," says Jeong. "We would love to go back to Pakistan after four years as area director."

This coming June, Matthew and Sue Jeong will leave Canada to start their new assignment, traveling first to Kyrgyzstan, and then to Pakistan and Cyprus, where they will be based for the next few years. Their children will remain in Toronto to continue their studies.

Agency works for economic recovery

... continued from page 1

charitable organization and has added its first professional staff — certified economic developers Don and Donna Schronce, who are MCC volunteers.

"Cape Breton has been facing some economic difficulty since the mid 1980s," says Don Schronce, who is spokesperson for Island Business Ministries in Sydney, Nova Scotia. "The cod moratorium, the closure of the steel mill and the closure of the mines have thrown thousands of people out of work.

"We are hoping to work with individuals and small business owners in the community in developing their business proposals. It is their ideas that are more likely to have a long term benefit."

Long economic downturn

The economic downturn on Cape Breton began when the federal government closed the cod fishery in the late 1980s. The province's fishing industry was able to diversify into lobster and crab, but approximately 2,000 people were still affected either through job layoffs or reduced hourly employment.

Meanwhile, provincially-owned Sydney Steel Corporation, which employed nearly 2,000 people making rail track, has not been in production since mid-2000. The plant closed earlier this year and demolition is underway.

Federally-owned coal mining company DEVCO, which employed in excess of 3,200 people during its peak period of operations in the mid-1980s, plans to close its only remaining mine by the end of the year. DEVCO was unable to meet the coal demand of its major customer, Nova Scotia Power. When Nova Scotia Power began sourcing from other suppliers, it found offshore imports to be a cheaper alternative.

The province has a strong forestry industry but technology has reduced the need for much of the manual labor that was required in the past.

Statistics estimate an unemployment rate of 15 per cent for the province of Nova Scotia, but others suggest a more realistic unemployment figure of between 15 and 20 per cent.

Some of the new technology sectors have moved into the region. Call centres, operated by companies such as Stream International and Electronic Data Systems, have created over 1,500 jobs in the province.

"These companies are definitely acting as a bridge, but I don't know if they are going to be providing the kinds of long-term jobs we are trying to develop," says provincial government spokesperson Alfie MacLeod.

And that is why the work of groups such as Island Business Ministries has become more important, according to MCC.

"The goal of Island Business Ministries is to be a credible organization and it is our desire to bring God the glory for the activities we take part in," says Schronce. "We want to work with business people to sell and market their product lines so that they can prosper.

"We are going to be developing new programs and projects based on our mission, which not only is to promote Jesus, but to build on the sound principles of economic development in small groups," he says. "We want to attract committed people who are willing to share their time and resources. We want to act as co-ordinators for church programs to help them minister to business and professional persons."

Schronce is hoping that the development of a newsletter will give the ministry a better profile in the community and provide marketing opportunities. He is also hoping that the annual meeting and annual November review will give their allies an opportunity to provide Island Business Ministries with the feedback they will be needing for future initiatives.

Early response from the government of Nova Scotia has been positive, according to MacLeod. He is working with Island Business Ministries and is encouraged by what he has heard so far in meetings with Schronce. He says he has confidence in the ideas the ministry wants to develop because they are community-oriented and community-minded.

"I believe we are moving in the right direction," he says. "They are open-minded and they are thinking outside the box. That will likely be our key to success in the future."

Development workers want to talk 'people,' not 'money'

MCC Canada News Service

SYDNEY, Nova Scotia — When Don Schronce worked at the department of commerce in North Carolina, he felt he was always talking "money" when he really wanted to talk "people".

"When I graduated from Western Illinois University with a masters in geography planning, I knew I would be working in economic development," says Schronce. "I never thought I would be working in community development on the east coast of Canada."

Schronce says that he and his wife spent approximately 10 years looking for mission opportunities in relief and development before they learned about Mennonite Central Committee (MCC) through the Internet.

"A friend of mine knew what we wanted to do and told us about MCC's Internet site," says Schronce. "We went to the site and learned that MCC was looking for people to work in economic development. We applied and a few months later we were loading a U-Haul destined for Nova Scotia."

Schronce says they will be working with Island Business Ministries on Cape Breton Island, which he notes was launched by four different churches from several different denominations.

Meeting spiritual needs, and helping jobless

"Originally, the organization was set up to address the spiritual needs of business persons on the Island," says Schronce. "With the closure of the local steel mill and coal mines, Island Business Ministries expanded its mandate to meet the needs of those who had lost their jobs. That is when they started looking for someone with our kinds of skills."

Schronce says they are now in the early stages of planning and setting goals for Island Business Ministries. He says they are trying to find the best fit between themselves and the other economic development organizations in Sydney. He says their ideas range from starting a new business to partnering with established business people to create additional employment.

"We are not looking to duplicate the work someone else is already doing," says Schronce. "We will be looking to meet with people to determine their needs."

Donna and Don Schronce both graduated from Western Illinois in Macon, Illinois in 1984. Don went on to finish his masters degree after completing undergraduate degrees in geography and economics at Western Carolina University. Donna finished her masters at Western Illinois as well, after completing undergraduate degrees in geography and geology at Virginia Tech.

The Schronces have two daughters, Andrea and Mary.

News/Politics

Religion, politics at centre of hubbub over Dutch royal wedding

Andreas Havinga

AMSTERDAM (ENI) — Religious and political controversies surrounded the wedding of the Dutch crown prince and his Argentine fiancee on February 2.

Two issues cast a shadow over the preparations of Prince Willem-Alexander and Maxima Zorreguieta, even before their engagement was officially announced last March. The first is that, while the future monarch is a member of the Netherlands Reformed Church (NHK), his wife is Roman Catholic.

The second is that the bride is the daughter of a leading official in Argentina's military junta of the 1970s.

To allay fears about a mixed marriage, the crown prince insisted that the wedding be officiated according to the traditions of the Netherlands Reformed Church. This church is the biggest Protestant denomination in the country and the traditional church of the monarch and her family.

Kids will be Dutch Reformed

The prince has also stated that the royal family would not become Catholic, and that any children the couple had would be baptized as Dutch Reformed.

But Roman Catholic theologian Anton Houtepen charged that the prince's positions were evidence of his "religious illiteracy", showing that he had been out of touch with ecumenical developments in the Netherlands over recent decades, according to news reports.

Houtepen's charge was angrily rejected by Joop Boendermaker, a Lutheran professor at the University of Amsterdam, who told *Trouw* newspaper that the prince and Maxima had wanted an ecumenical wedding, but had had little room to manoeuver.

Most observers say the main reason the couple are forgoing an ecumenical wedding is to avoid the controversies that marred the wedding of Prince Maurits, a nephew of Queen Beatrix, in 1998. During that ceremony, which was jointly led by Protestant and Roman Catholic clergy, Protestants — including the queen's mother, Princess Juliana — received holy communion.

While some conservative Protestants felt aggrieved by Catholic aspects of the wedding, the head of the Roman Catholic Church in the Netherlands, Cardinal Adrianus Simonis, was shocked at what he considered to be the profaning of the Eucharist.

In the case of the forthcoming royal wedding, the public has focused on whether Maxima, as Prince Willem-Alexander's fiancee is affectionately called by the press and the public, would remain Roman Catholic. When the couple's engagement was announced, Maxima said she wished to study the Protestant faith, but that she had not decided whether to join the Netherlands Reformed Church.

CHRISTIAN COURIER FILES

Prince Willem-Alexander and Maxima Zorreguieta

The political controversy surrounding the couple's wedding plans centre on the involvement of Maxima's father in Argentine politics. Her father, Jorge Zorreguieta, was a state secretary and later agriculture minister during Argentina's 1976-83 military dictatorship, headed until 1981 by Jorge Videla.

'Maxima Yes. Daddy No'

When the couple's engagement was announced, Dutch public opinion on this political connection was summed up in the newspaper headline "Maxima Yes. Daddy No". The bride's father has since bowed to intense public pressure in the Netherlands and agreed to stay away from the wedding.

But the public spotlight was refocused on the family's political connections after the news media reported that the couple had asked Rafael Braun, an Argentinian priest and friend of the Zorreguieta family, to read a prayer or some Bible verses during the ceremony. The current affairs magazine *Vrij Nederland* (Free Netherlands) charged that Braun was an admirer of the former military regime of Jorge Videla.

Wedding opponents received permission from Amsterdam's city council to stage their protest in a square cordoned off from the route of the wedding procession. The location was dubbed White Square after the color of the scarves worn by the Mothers of Plaza de Mayo, a prominent Argentine human rights group that has campaigned on behalf of victims of the former Argentine military regime.

Controversy is not new to Dutch royal weddings. In 1966, protestors threw smoke bombs at the wedding procession of Queen Beatrix, then crown princess. Her engagement to the German diplomat Claus von Amsberg had caused a national furor because of his former membership in the Hitler Youth and the German army.

But Prince Claus has since become one of the best loved of the Dutch royals. A recent opinion poll named him the best-liked member of the royal family — putting him two places ahead of the popular Maxima.

The wedding of Willem-Alexander and Maxima took place in the 14th-century New Church (Nieuwe Kerk), the traditional venue for the crowning of Dutch monarchs since the 19th-century restoration of the monarchy. The building, located next to the Royal Palace, no longer functions as a church. The last wedding to take place there was in the 1950s.

More recently known for holding large-scale cultural exhibitions, the church is also the location for the national May 4 World War Remembrance Day services. In 1948, the church served as the opening venue for the World Council of Churches' inaugural assembly.

False messiahs and ideologies

Principalities & Powers

David T. Koyzis

Few will doubt that the twentieth century was one of the bloodiest in human history: scores of millions perished in the cause of implementing one or another ideological vision, such as Nazism, communism or nationalism. It is typical of the followers of an ideology to assume that the achievement of an expected future state of blessedness justifies the sacrifice of flesh-and-blood human beings, whom they view as only so much fodder for their efforts.

It is somewhat ironic then that, given their sheer destructiveness, one of the preconditions for the rise of ideologies is nothing less than the preaching of the Christian gospel. This point is persuasively made by the late Bishop Lesslie Newbigin. Although the gospel stands in implacable opposition to the various pseudo-gospels put forward by the ideologies, the announcement of the good news of Jesus Christ nevertheless paves the way for the possibility of false messiahs to promise another path to salvation.

Christianity historical, not ethereal

Why? In contrast to such religions as Hinduism, with their more static conceptions of reality, Christianity is a historical religion based on a succession of real events leading to humanity's redemption. The Bible is not simply a body of ethereal wisdom assisting the soul in its ascent to the divine. It is a record of actual occurrences by which God has intervened in history to save his chosen people, most notably by saving Noah from the flood, calling Abraham into Canaan, leading Moses and the Israelites out of Egypt and preserving a remnant through exile in Babylonia.

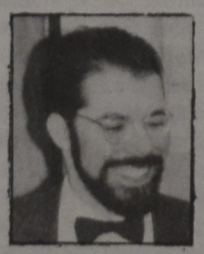
Finally and most significantly, of course, God has revealed himself in the birth, life, suffering, death, resurrection and ascension of Jesus Christ for our salvation. We are furthermore assured in the Bible and in the creeds of the church that Jesus will one day come again to inaugurate his eternal kingdom and to make all things new. However, given the propensity to sin, once people have come to expect salvation as a real historical possibility, they soon begin to look for it on other terms. Newbigin makes the intriguing observation that the only places in India where Marxism has gained a foothold are precisely those parts, primarily the south, which have been thoroughly evangelized.

Marxism labeled a Christian heresy

More than one observer has labeled Marxism a Christian heresy. Much as scripture promises a new heaven and new earth, Marxism prophesies a salvation brought about by a "divine" working class, whose revolutionary action will usher in the classless society. Contemporary liberalism may be less obviously eschatological in its hopes, but it, too, implicitly confesses that salvation will come when individual freedom is fully maximized in as many areas as possible of human life.

Of course, ideologies have spread far beyond the western world and into areas where the gospel seems to have had little influence. Daniel Pipes argues that radical Islamism has imported a typical ideological way of thinking from the West. How else can we account for the fact that otherwise devout Muslims (who are nevertheless willing to indulge in some of the West's more decadent pleasures) are willing to sacrifice their own lives and the lives of thousands of innocents in the interest of bringing about a more Islamic world?

Will the 21st century see an increasing willingness finally to abandon the false hopes of the ideologies? Will our world finally accept the offer of salvation in Jesus Christ, even to the extent of doing justice in the political realm? Let us pray that, by God's grace, this might indeed come about.



David T. Koyzis teaches political science at Redeemer University College, Ancaster, Ontario. He has recently written a book on ideologies, to be published next year by InterVarsity Press, Downers Grove, Illinois.

Guest Editorial

God the vandal?

Alex Buchan

I once met a vicar on his deathbed who made a startling confession. He had led a famous cathedral church in a capital city. "It was a church for the beautiful people," he said. "You took one look at them and said with the Psalmist: 'They have no struggles, they are not plagued by human ills, they are free from the burdens common to man.'"

But he confessed that quite regularly, at the dead of night, he would furtively creep into the church grounds and, after making sure no one was looking, hurl a heavy stone through one of the stained glass windows.

"Why on earth would you do such a thing?" I asked.

"To make them feel the draft," was his reply.

Does God also have a "ministry of vandalism" in order to make us feel the draft of the persecuted believer?

Billy Graham in China

I first began to think about this when Dr. Billy Graham went into China on his first visit in April 1988. Graham was gracious to a fault. He was courteous to his hosts and never uttered a critical word in public during his 17-day trip, though he was well briefed in private about the seamier side of religious freedom in China.

I remember thinking as the trip progressed, "I know it's probably not appropriate for him to talk about persecution, but the fact is that he has accentuated the positive so much that it is going to be hard to convince people there is still persecution here."

This was worsened by the fact that Graham was so famous. He had the loudest megaphone on the street. For the first time in years, the secular television stations were covering Christianity in China as they followed his trip. But Graham was doing all the speaking, and it was all positive.

Chinese evangelist Xu Yongze was arrested in broad daylight in a Beijing park on his way to see Graham at the Jianguo Hotel. Xu was ironically (though inaccurately) dubbed "the Billy Graham of China." His arrest and disappearance, and the subsequent stubborn refusal of Chinese authorities to discuss his case, created a huge furor because it coincided with Graham's trip.

While the West's most famous evangelist was moving from one luxury hotel suite to another, China's most famous evangelist was moving from one prison cell to another. Human hands could not have choreographed a more perfect, more dramatic, more revealing contrast.

At the press conference in Hong Kong following the trip, Graham read a positive message about the changes in China, the relaxation in religious laws and the warm welcome that he received from his hosts. But to the visible annoyance of some of Graham's entourage, when he invited the press to respond, virtually all the questions were about Xu Yongze.

I felt that justice was done. Graham had properly highlighted some positive changes in the religious situation. These changes were not cosmetic. China was relaxing. But that was by no means the whole story. And the event of Xu's arrest contradicted the unalloyed picture of progress that Graham presented, highlighting the darker colors that also belong on the canvas. As the negative and positive stories clashed, people got a more accurate grasp of the truth.

Eating rice and sand

God threw a stone through the stained glass window, and we all felt the draft that day, sipping coffee in the plush pressroom of the Hong Kong Sheraton. We knew that Graham had been feted as a religious VIP by a government clearly beginning to court Western evangelicals. But we also saw Xu Yongze in a jail cell, experiencing police brutality, eating rice and sand.

Rice and sand. The two often go together in understanding persecuted communities. The mistake is to think the truth is purely one or the other. I am continually surprised how startlingly good news is often accompanied by spectacularly bad news, lest we tend to over-emphasize one too much.

In Vietnam last year, there was a remarkable positive breakthrough. For the first time since the communists took southern Vietnam, the government gave the largest and oldest Protestant denomination, the Evangelical Church of Vietnam (ECVN), legal recognition in April 2001. At last the way was clear for the ECVN to re-open a seminary, apply for new building permits, and generally exploit their new status to look after their growing membership.

But just before that, in February 2001, Vietnam's tribal Christians had been at the forefront in staging the first-ever, large scale demonstration against religious persecution and unscrupulous land grabbing. Shaken, the government launched one of the most brutal crackdowns against Christians in recent years.

The Central Highlands is a revival region, with more than 500,000 tribal believers who belong to the ECVN. But it became clear that the legal rights extended to ECVN members from the government did not extend to the tribal Christians. Scores were jailed, and hundreds of leaders were forced to drink a potent rice-and-blood mixture to show they were returning to animism. At least 20 Christian leaders from the Hmong tribe alone currently languish in jail.

Rice and sand. More freedom and more persecution.

It's the same in Indonesia. When former president Suharto was ousted in May 1998, it was good news for the church. Throughout the 1990s, Suharto sought to strengthen his faltering grip on power by courting and promoting Muslim extremists to offset his loss of support from the military. These Muslim extremists made life hard for Christians.

But with the fall of Suharto came a more relaxed policy towards Christians, even under the interim leader B.J. Habibie, ironically one of the Muslim extremists promoted by Suharto. After the terrible anti-Chinese riots in Jakarta in 1999, I remembered Indonesian church leader Dr. Iman Santoso saying, "It's never been easier to get permission to build a church in Indonesia today, especially on Java."

This improvement, however, was by no means the whole story. Sporadic church burnings continued. Then in January 1999, a foolish market-trading dispute in Ambon City, in eastern Indonesia's Maluku Islands, ignited a full-scale war between the Christian and Muslim communities, which to date has left around 8,000 dead and 200,000 displaced.

While Christians on Java enjoyed more freedom than ever, their brothers and sisters in Central Sulawesi and the Malukus found themselves in a state of virtual siege.

Dangerous generalizations

In these situations, it is always tempting to generalize the whole situation from the good or the bad news. This can be dangerous.

Father Franz Magnis Suseno, a Jakarta-based Jesuit philosopher and widely respected religious analyst, reckoned that the purely negative publicity about church burnings on Java in 1996-1997 created a propensity among the Maluku believers to crack down on the Muslims.

"They looked at the pictures of the charred churches," Suseno said, "and read the terrible accounts, and then assumed — because no one told them otherwise — that all Muslims were rising up to burn them out of their churches, and they had better fight back fast or they would perish."

He added, "They forgot one crucial truth — that the arsonists were extremists and not normal Muslims. But the one-sided nature of the publicity did not enable them to remember that."

So not only can there be Christians who are experiencing more freedom and more persecution, there can also be some who are perpetrating it. But the basic pattern remains.

Rice and sand. More freedom and more persecution!

This pattern continues perhaps more markedly in China. American televangelist Pat Robertson visited Beijing last November. Feted by political and religious leaders, he grandly announced that a relaxation in China's religious laws was imminent, and that China's house churches would soon have the option of independent registration.

In stark counterpoint to this upbeat assessment, who should appear from the wings but an unknown Hong Kong businessman called Li Guangqiang, whose trial for smuggling Bibles into China burst onto front pages in December. At first it was feared he might be given a death sentence, but he ended up receiving "only a two year sentence," according to the Chinese government. He had tried to take more than 33,000 copies of the Scriptures to a branch of the "Local Church" movement in China in April and May 2001.

This group is also known as the "Shouters" due to their penchant for bellowing the name of Jesus in public prayer. The government views them as a cult, and like many house church movements, they have been guilty of some eccentricity of doctrine. At any rate, Li's trial and uncertain fate suddenly highlighted that for some house church groups deep underground, conditions are getting worse.

Thus it might well be that in 2002 we shall see many house church movements registering with the government and experiencing some more freedom, while others are labeled cults and subjected to a Maoist-style crackdown.

Rice and sand. More freedom and more persecution!

Not that I would wish to make a doctrine out of it. I don't believe for a moment that God initiates persecution to make a publicity point. But there is surely more than coincidence to the awkward phenomenon that when over-positive pictures of a persecuted community are presented, some unlooked-for event of persecution rears up to burst the happy harmony, and balances the picture.

Maybe it is God's way of ensuring that we do not forget those who have no megaphones.

Be grateful for good news of religious liberty on the increase, but remember to feel the draft, or Someone may throw a brick through your stained glass window!

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At the occasion of Grace Bowman's retirement

***The following is a speech given by former CC editor Bert Witvoet at a special retirement event for circulation manager Grace Bowman held Feb. 2 at the offices of* Christian Courier:**

ALAN DOERKSEN PHOTOS

Clockwise from top left: Harry der Nederlanden presents a gift to Grace from CC's staff; Grace cuts her retirement cake, flanked by Stan de Jong (l.) and Bert Witvoet; Grace with her three sons and four granddaughters.

Way back in the history of the human race, a child was born in Kerkwerve on the island of Schouwen Duiveland in the province Zeeland. The day was January 11, 1937. Her name was Grietje Willy Bom. We know her better as Grace Bowman. During the last two years of the war, World War II, Grace and her family moved to the province of Groningen, but after the war the family moved back to the island of Schouwen Duiveland to the town Zierikzee, where Grace attended the huishoudschool, a school that prepared you for housekeeping.

Grace was three when the Second World War started and eight when it ended. She experienced the devastating flood of 1953 when large areas of Zeeland were overrun by the sea. She remembers watching furniture flow down the streets of Zierikzee. Her grandfather and quite a few cousins and uncles and aunts (13 family members in all) died in the flood. It was a very trying time in her family's life.

After Grace's sister Co and husband John Boot moved to Canada, Grace decided to visit her sister and stay for a year. It was there that she met Harry Bowman who was buying and selling fruit and vegetables. They married in 1962, when she was 25. Together Harry and Grace had three children, Ivan, Winfred and Eric, all boys. Today Grace proudly calls herself the grandmother of four grandchildren, all girls.

For most of her married life, Grace helped out in the fruit market on Lake Street. It was an open-air type of fruit and vegetable market. Three days a week you could also see her and Harry at the market square in down-town St. Catharines. Ivan would be sitting in a car seat in the vehicle while Grace was helping customers.

One of her happiest decisions

In 1980, Grace started working part-time at Minuteman, a local print shop, collating and binding material. It was there that Keith Knight, the editor of *Calvinist Contact*, found her one day, in the spring of 1982, when he was in need of someone to look after the mailing of CC. Tagging and preparing some 400 mailbags was a full-day's job at that time. Nothing was computerized in those days. Keith offered her the part-time job and Grace gladly accepted. It proved to be one of the happiest decisions Grace had ever made.

At C.C. Grace developed and flourished. It was a humble beginning but throughout the years she took on more and more responsibility, taking charge of the mailing, and eventually she ended up circulation manager, and almost indispensable. Editors can always be replaced but circulation managers are the life blood of the business.

We had a wonderful staff for most of that time. I think back to the days at 99 Niagara Street. Coffee time was our favorite get-together. A lot of things got said and shared there. There was never a dull moment. But the outstanding happy day was Mailing Day, when Grace and Kim Yungblut were doing the mailing. They worked very hard, but nothing could stop them from having fun and from laughing. Did I say laughing? You can't imagine what it was like to hear those two ladies going at it in the back above the clatter of the mailing machine they affectionately called Morris.

Gales of laughter

One day, I was interviewing a man in my front office. What I often do then is tape record the conversation while taking notes as well. When the interview was over, I said goodbye to the man, and turned to my work. I decided to play back parts of the interview. Well, I tell you, I had forgotten it was mailing day, and on the tape you could hear the loud laughter of two women, all the way from the back of the office, onto my tape. I could hardly hear what the man had to say. I called Kim and Grace and asked them to listen to the tape. They could not believe how clearly their laughter came through.

Someone once asked Kim, "Why do you do that dirty job of mailing at CC? Why don't you quit?" Kim's answer was: "Are you nuts? Working with Grace on the mailing is my weekly therapy." Grace was Kim's saving grace. According to Kim, Grace put her heart and soul into everything she did. She and all of us learned a lot from Grace about dedication. Grace could sometimes mutter when she didn't like something, but the strongest swear word you would hear fall from her mouth was: "Oh brudder!" And if she was really frustrated she would say: "for Pete's sake!"

Stan recalled that during Grace's time we moved from a mechanical office to a completely computerized office. Grace, too, had to learn to operate the computer. Once my wife, Alice, had entered all the names and addresses, Grace had to maintain it.

But there was one machine that was never computerized or replaced. And that was Morris. Morris is the dinosaur of the office, the mailing machine that has outlasted us all. There were many times that Morris would break down, but nobody understood Morris the way Grace did. She knew how to baby him and how to gently touch a certain wheel or switch so that the label would end up in the right place on each copy. For years already, the conveyor belt, which we may call Morris's arm, has stood still. It became too much of a hindrance for the second person who had to catch every issue that came flying out of Morris's mouth. He spat them out with a lick and a promise.

Grace, my personal reflections are also partly buried in this little tribute to you. I join all the others in saying that you were a valuable worker but an even more valuable friend. We all saw you grow in competence and strength of personality. When you came to us, I think you were a little defeated by life's ups and downs, and perhaps you did not have much self worth. But this important sense of self developed in you as you began to realize what you could do. You could proofread, you could do accounting, you could take your place among the workers here as an equal. And that has been a wonderful journey for you. You can look back on a fruitful term of 20 years of service in the smaller but also larger Christian community in Canada.

We all want to wish you a fruitful term of retirement, a time when the deadlines are gone, when you don't have to worry about declining subscriptions (that was a heavy one for you all these years). A time when the knitting and crochet needles are waiting for you. You can spend time with your children and grandchildren. And, I am sure, work in the community and in the church will also occupy your mind and heart.

Grace, we hope that God will richly bless you in the coming years. Stay in touch.

To all of us, you have been and you remain Amazing Grace.

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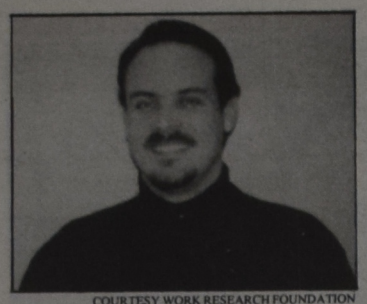
News/Education

Measuring effectiveness of Christian CEOs



COURTESY WORK RESEARCH FOUNDATION

Dr. Gideon Strauss

Alan Doerksen

MISSISSAUGA, Ont. — How much do the values of Christian CEOs affect the companies they run? That's a question the Work Research Foundation (WRF) will be investigating this year, in a study of five major North American companies.

Mississauga, Ontario-based WRF's Dr. Gideon Strauss and Ray Pennings are part of a joint research team with the De Pree Leadership Center (DLC) — of Pasadena, Ca. — "to identify effective and hindering strategies for leaders who seek to apply their strongly-held values and commitments to the life, work and culture of the organizations they lead," according to WRF's latest newsletter. Dr. Walt Wright, executive director of DLC; and Dr. Joyce Avedisian, director of global organizational effectiveness for Aventis Pharma, are the other members of the research team. Over this year, the team will conduct extensive interviews with CEOs from five large companies, read company publications, conduct site visits and audits with each company, to measure the progress and process of leadership values as they move through the organization to the front-line worker.

Explicitly expressing beliefs

"We're looking for CEOs who are explicitly trying to express" their beliefs through their businesses, says Strauss. "At this point, I'm not at liberty to give out the names of the companies." But he states they are "medium to large companies, starting with 100 to several thousand employees. Some would be in manufacturing, service, retail."

WRF is working with DLC "because they have considerable experience looking at leadership in church and business settings," explains Strauss. Together, the agencies have already been working on the project for several months.

"Both myself and Mr. Pennings will do on-the-ground research," says Strauss. "We hope to have some kind of research article [published] toward the end of this year" — summarizing key findings of the research team.

WRF worked with DLC last year to present an event called Leadership is an Art — something the agencies might present again this year, suggests Strauss.

Leadership is an Art is also the title of a book by Max De Pree, after whom DLC is named. He has written other books on the subject, including *Leadership Jazz* and *Leading Without Power*. A successful businessman, De Pree is a member of *Fortune* magazine's National Business Hall of Fame.

Besides publishing books, DLC produces videos and audiotapes focused on the common ground between leadership and Christianity.

According to its website, DLC "focuses on developing values-based leadership in business, in the church, and in the academy. In accord with Max De Pree's example, the centre recognizes the exercise of leadership as an art more than a science.... The centre emphasizes the spiritual, relational, and ethical dimensions of leadership. It affirms the role of leaders in nurturing their institutional environment and in developing a learning and caring organization. It maintains that the primary task of leaders is to become faithful servants in their institutions who give priority to developing the leadership potential of those around them."

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Campus Culture

Peter Schuurman

Three-dimensional Joe

There are many different ways of *seeing* people. Some people we see in only one dimension. We think of them in terms of what they can do for us, how they might serve in our world. At best, this view is what leads to employment opportunities for people, to a vocation even. At worst, this is the dimension of the despot, manipulating people for one's own ends. *People as useful things.*

Another dimension in which we can see people is according to what *we* can do for *them*. In this sense, we view people as wounds to be healed, problems to be fixed, projects to be converted and improved. This, at its best, can be called care, but at its worst is paternalistic or patronizing. *People as endearing pets.*

Beyond these utilitarian and objectifying gazes is a third dimension. I'm not sure what to call this dimension, but it is the dimension that includes that part of every human being that we call the *image of God*, that mysterious part of each and every human being that cannot be represented by any molecular diagram or chemical formula. It is the enchanted part of everyone that leads you wonder quietly, to smile, and to thank God for them. It's something best left to story.

Get-around Joe

I don't know "Joe" that well, to be honest with you. But I can tell you that without him my life would be a dirty, dirty picture. Joe is custodial staff at Brock, and he keeps the place from getting run down. He could be just a useful human shadow that maintains my office or another needy body in my campus-wide "parish", but something told me this guy had a story. So with Joe's permission and editing, I wrote what follows.

Joe seems like an ordinary guy, growing up in a Roman Catholic family in St. Catharines. But his adventures have led him over a few unusual hills. Already at age 19 he was in a car accident that left him in a coma for 11 days. "They said I was brain dead," he commented. After a couple months of recovery, he left town to see the world.

At first he went to school in a couple of places in the States, getting his search and rescue certificate, his firefighting certificate, and his davit systems certificate.

"'Davit' is the system of pulleys on a lifeboat. I'm the first guy to go up into the lifeboat on a ship when its in trouble," he told me with a smile. "You know why?"

I shook my head.

"To put the plug in!" he laughed. All lifeboats have a hole on the bottom, and this needs to be plugged before they are set out to sea, I learned.

Joe then worked as a seaman for a few years, criss-crossing the Great Lakes. But the life was pretty tough, three months on board, three months off.

He moved next to the antique trade, working for a dealer for twelve years, decorating restaurants all across the continent. But cleaning and then hanging anchors in Red Lobsters across the country eventually lost its charm.

Next he worked as a guide for G.G. Guide Service in Alberta, "helping Texan hunters find bighorn sheep in the Rockies," as he put it. "Only four are killed a year," he added. "They are really hard to shoot."

His claim to fame, however, is working as the cleaning staff for Ralph Klein's office in the Alberta legislature. "He had a lot of booze in there," he whispered. "But don't tell anyone about that."

Joe has three brothers (one has died), has lived in over 20 different cities, sky-dived 16 times, and is known as a pool shark. He loves *going fishing*, but he can't stand the fishing part of it. So he enjoys the trip, the outdoors, the company, and the eating of the fish. But not the fishing.

Being found in a story

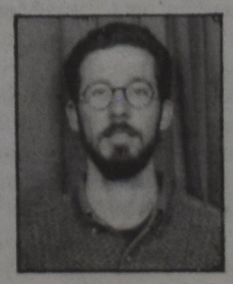
A student came in yesterday, slumped in the chair across from me. "I'm lost," he said. "I don't know who I am."

"Well," I replied, "I've heard that you start to find out when you're about 35, and it really starts to get clear when you're 50."

"Oh, no," he moaned. "That's too long to wait."

Our lives are stories to be lived, not pre-determined definitions to be prescripted. I wish I could write up little stories on all the people at Brock. Then I could show them to the students who come by, and give them a little picture of how beautiful, fragile, and unpredictable our lives can be. We are a gift and a call that unfolds in time. And it is a gift to see shadows turn to full color figures, two-dimensional beings pop into 3-D.

The pressing question is: How is our story fitting into the grander story of God's custodial plan for the universe? It's a question every Joe needs to ask.



Peter Schuurman is the Christian Reformed campus chaplain at Brock University in St. Catharines, Ont.

Arts/Media

Worship dance: an expression of love to God

Alan Doerksen

BURLINGTON, Ont. — Belma Vardy sees worship dance as an expression of her love to God. Through her ministry Celebration of Dance, Vardy is sharing this vision with Christians around the world.

Vardy is a versatile, creative person who teaches and performs worship dance, and who writes and produces videos about it. But Vardy didn't start performing worship dance as a career. For her, it was a way to worship God privately, after she became a committed Christian in 1983.

"I never planned on having a ministry," she tells *Christian Courier*. But in 1986, she was asked to go to a conference in New Orleans, where she performed worship dance. "That's not dance, that's my loving expression to Jesus," she had explained at that time.

Since then, Vardy has received many invitations to lead workshops and perform at churches and conferences in North America, Germany, France, England and South Africa. She feels that this ministry is a calling from God.

PHOTOS COURTESY CELEBRATION OF DANCE

Belma Vardy

Not all churches ready for dance

Not all Christians or churches are comfortable with worship dance, Vardy observes. "A congregation may not believe in dance at all — they think it's from the Devil."

But Vardy works with congregations to see what they're comfortable with regarding worship dance. "One of the things God has given me is insight" into what congregations need in this area, she says.

Vardy visits many Christian Reformed churches across North America, and observes, "Not all CRCs are ready for this. The ones that call me are ready to embrace it."

For Vardy, worship dance is "an expression of love to the Father in heaven, using your body... it's a love song. It can also be a dance of grief, where we release that. You're able to worship him with a true heart...."

"I call it worship dance because people are afraid of the word 'dance.' Because Satan has taken dance and corrupted it, the church shrinks from it.... Sometimes I call it creative movement."

But Vardy has not met anyone who has been very critical of worship dance. "I only get calls from churches and organizations that want to know about it," she says.

Spiritual worship

For Vardy, a key verse from the Bible which ties into her ministry is Romans 12:1 (NIV): "Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God — which is your spiritual worship."

Vardy draws her spiritual strength from God. "The most important thing with me is spending time alone with God every day," she explains. Her home church, Community Christian Reformed Church of Meadowvale, Ont., is also very important to her — like a family. "The church is just an amazing support to me spiritually and financially," she says, adding, "I have lots of volunteers from my church." Vardy is the dance leader and a singer on her church's Celebration Team.

Vardy's ministry is "hard financially," she admits. "You don't get rich doing ministry. This is my full-time job." Vardy's ministry is linked to her congregation, and also with IMAGO — a charitable agency committed to the arts which helps provide her with charitable donation receipts.

In 1988, Vardy began a worship dance ministry in her home church, teaching young children. This work grew into conferences for children and expanded into international workshops and video productions.

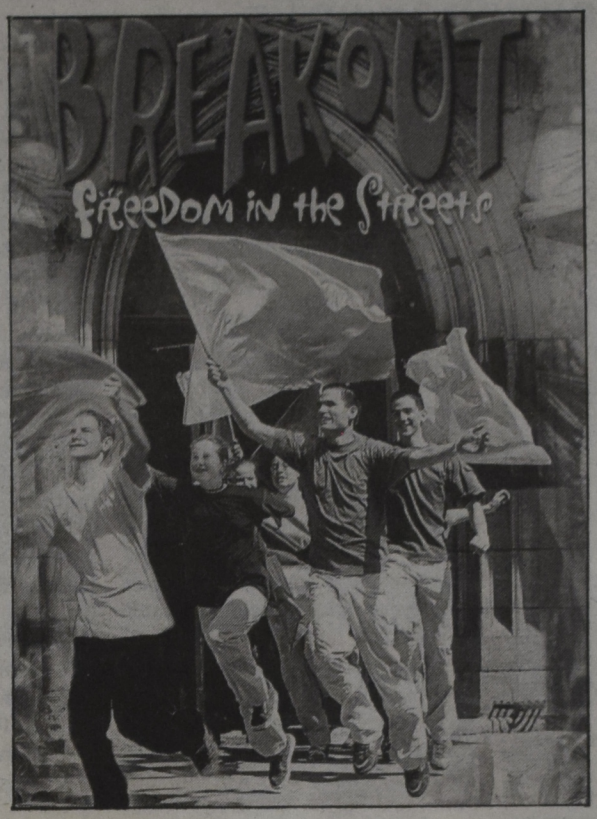
Worship dance videos

"I started in 1993 producing worship dance videos," says Vardy. "I have six videos now."

Producing each video is a major effort for her, taking about five months of work. She needs to hire as many as 25 people to help out, along with volunteers from her church.

In a press release, Vardy explains the depth of her involvement with the video projects. "As executive producer of ... six videos, I selected music and cast, wrote all the scripts, designed costumes and taught all choreography, facilitated in finding site locations, hired all production staff ... oversaw editing and production of video and cover design, financed the project and kept all bookkeeping."

Vardy also produced a CD using her own lyrics and music as a basis for her first video, 1993's "The Biblical Basis for the Celebration of Dance." That video featured a cast of 77 children from eight churches presenting the biblical basis for dance through music, speaking and movement.



Vardy's latest video: "Breakout: Freedom in the Streets."

Vardy's latest video is 2000's "Breakout: Freedom in the Streets", which was filmed in Germany. It featured a cast of about 45 German youth worshiping in streets and marketplaces.

"We filmed one song where Hitler held his rallies," explains Vardy. "Hitler wanted people to call him 'master.'" But the video focuses on God as being our Master. Out of the six videos, this is her personal favorite.

An earlier video, 1998's "Dance into Battle", portrayed the passion of intercessory prayer through choreographed and spontaneous worship dance. According to a press release, "powerful images engage the warrior into spiritual battle on behalf of the lost and hurting. Swords flash and flags wave as an army of worshipers beckons the believer into a prophetic expression of the heart of God."

Participants experience God

Vardy often leads worship dance workshops, on devotional dance and congregational dance. In the first, she gives instructions on how to interpret scriptural themes through physical expression. Vardy teaches congregational dance to help churches experience unity by praising God together. She teaches participants to synchronize dance moves and express corporately their love for God.

Vardy observes, "In the workshops, I noticed people were being touched.... They break down and cry. They give testimonies." Vardy believes God is working through her when she leads these workshops, and she counts it a privilege. "I'm so honored to watch all this happen." She recalls that at one workshop in France, she met a woman who had suffered sexual abuse. But after taking part in the dance workshop, "her intimacy with God was completely restored." Other participants tell her: 'This has brought me closer to God."

Vardy also leads workshops on "Dance from a broken heart," "Dance as Prayer," and "Purposes of banners and flags in praise and worship."

Vardy teaches workshop participants who God is, and says, "I teach them to talk to God with their mouth, and release to God with movement — doing movement out of relationship with the Lord....

"I speak at conferences — all denominations... about the biblical basis for dance." She has taken part in CRC Coffee Break conferences, "America Arise" and "Canada Arise," as well as the International Dance Conference in France.

Vardy also dances at weddings, and even at funerals.

Although she often works with Christian conferences, Vardy notes, "I will go into secular dance schools and teach them about God and their relationship with him... I teach professional dancers how to put heart into their dance."

Vardy does not advertise her agency much, but says she has never had to call anyone to find opportunities to share her dance ministry with others. Word of mouth advertising works well, she says. Her videos have also been helpful in promoting her ministry.

Belma has made several appearances on the Christian children's TV show *Circle Square's 'Discovery,'* produced by Crossroads Christian Communications (100 Huntley Street), and has hosted Christian radio and TV programs. She is also actively involved on the ministry team of the Toronto Airport Christian Fellowship, home of the "Toronto Blessing."

Left Behind *author launches film company*

HOLLYWOOD, Calif. (EP) — When you've authored the best-selling fiction series in the history of Christian publishing, what do you do for an encore? If you're Jerry Jenkins, author of the *Left Behind* books (50 million copies sold and counting), you start a film company.

Jenkins and his son, Dallas, recently launched Jenkins Entertainment, a feature film production and distribution company. Their first theatrical release is *Hometown Legend,* an inspirational football drama set in a small southern town. It tells the story of a legendary coach forced to overcome obstacles and personal tragedy to put together one last season. The movie opened on over 50 screens in the southeast and southwest United States Jan. 25, and will play in limited release before tackling the nation's top markets.

The film stars Terry O'Quinn, Lacey Chabert from TV's "Party of Five," and newcomer Nick Cornish. It also marks the film debuts of director James Anderson (son of Christian Booksellers Association President Bill Anderson), producer Dallas Jenkins, writers Shawn Hoffman and Michael Patwin and executive

See LEFT BEHIND *page 8...*

Church/Media

Secret service agency targeted Dutch church council during Cold War, researcher says

Andreas Havinga

AMSTERDAM (ENI) — During the Cold War, the Stasi secret service agency of the former East Germany took a keen interest in the movements of the Interchurch Peace Council (IKV), a Dutch non-governmental organization based in The Hague.

But the activities of nearly 400 partnerships between Protestant congregations in the Netherlands and in the German Democratic Republic (GDR) escaped the attention of the Stasi, because the contacts were dispersed and not hierarchically organized.

These were the conclusions of Dutch historian Beatrice Jansen-De Graaf, presented in late January in Munster, Germany, at a two-day conference that included 80 academics as well as eye-witnesses from the Cold War era.

During two years of research in the Stasi archives, Jansen-De Graaf found hundreds of pages about contacts between GDR churches and the IKV.

Stasi staff were assigned to infiltrate the peace council. Although they did not apparently succeed, the intelligence agency monitored the activities of the council's general secretary, Mient-Jan Faber, who in 1982 was barred from entering the GDR. Six years later, the Stasi attempted to entice a Dutch staff member in the IKV secretariat to work for them.

Churches viewed as hostile

The Stasi viewed the IKV as a hostile organization because the Dutch council sought out contact with independent dissident groups in the GDR.

"The Stasi kept detailed reports on political contacts and on contacts between Dutch persons and dissidents in the GDR," Jansen-De Graaf said.

The IKV, which became influential in the Netherlands in the 1980s, was established in 1966 by nine Dutch churches. In 1977 it launched a campaign to rid the Netherlands of nuclear weapons, and in the 1980s it tried to build links with independent peace activists in the GDR.

Over the same period, the number of partnerships between Protestants in the GDR and in the Netherlands increased. These links were unique for the churches in each country, Jansen-De Graaf told ENI.

"Between no other countries in western and eastern Europe were there so many [international] contacts."

For Protestants in the GDR, whose ability to travel outside their own country was severely limited, the links to the Netherlands offered a "window to the world".

Interest in the partnerships for the Dutch was based on a sense of solidarity with churches in the GDR, although the Dutch churches remained critical of the GDR's socialist system.

The GDR was the only majority-Protestant country in the Soviet bloc. In addition, similarities in language and denomination, the geographical proximity of the two countries and their common experience of national secularization contributed to the boom in congregational contacts in the 1980s.

These contacts were only possible because the Netherlands had given formal recognition to the GDR in 1973, which led to an easing in certain travel restrictions by the GDR authorities.

Rapidly increasing church contacts

A national working group was set up in both countries in 1978 to co-ordinate and support the rapidly increasing number of contacts between these churches.

While Protestant church partnerships accounted for most of the contacts, some were also made between Catholic parishes in the two countries in the late 1980s.

While Protestant groups tended to be interested in social issues such as peace, human rights and gender relations, Catholic groups were "politically abstinent," focusing rather on spiritual issues, Jansen-De Graaf noted.

She attributes the Stasi's apparent lack of interest in the church partnerships to the fact that the contacts were not hierarchically organised.

"The contacts between congregations slipped through the Stasi's nets," she told ENI. The Stasi was unable to detect these contacts because of the secret service's own highly centralized structure and mindset.

Another conference speaker, Wolfgang Schmidt, a former Stasi lieutenant-colonel, confirmed that, in general, the secret service viewed contacts with the Netherlands as harmless. The Dutch were seen as generally favourable towards the GDR, he said.

Stasi ignored Netherlands

"Dutch [persons] who traveled to the GDR were seen by us as people who often had a business-like, objective and sometimes GDR-friendly attitude," Schmidt said. The Stasi therefore routinely ignored the Netherlands.

The Interchurch Peace Council seems to have been the exception.

The Stasi focused on the activities of the IKV not only because of its contacts in the GDR but also because the council was more tightly structured than the church partnerships, Jansen-De Graaf suggested.

"In the end, however, the Dutch-German contacts contributed to a climate of detente and made the [Berlin] Wall more permeable," Jansen-De Graaf concluded.

While some contacts between congregations in the Netherlands and in eastern Germany have ended since the fall of the Wall in November 1989, new contacts have also been made, Rika Manschot, a Dutch co-ordinator of the Dutch-German church partnerships, told ENI.

About 340 such partnerships exist today, Manschot said, and they are sought mainly by churches in eastern Germany, she pointed out.

Jansen-De Graaf observed that since German unification the contacts have shed their political nature and have taken on a more personal and pastoral character.

Left Behind *author develops sports movie*

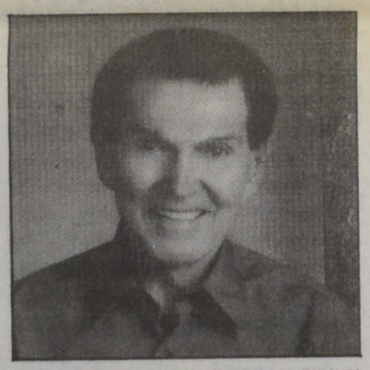
... continued from page 7

producer Jerry Jenkins. Dan Haseltine, lead singer of the Grammy Award-winning Christian rock band Jars of Clay also makes his film debut as co-composer of the film's original music, and producer of the soundtrack.

Didn't feel like 'low-budget' film

They say the best way to make a small fortune in the movie business is to start with a large one. That role fell to Jerry Jenkins, who used proceeds from his popular book series to bankroll the film to the tune of $2 million. "It's a low-budget picture," he says. "I get a kick out of how relative that term is, because it sure didn't feel low budget to me when we were paying for it." The film doesn't look like a low-budget production either, according to early viewers from within the industry. Video and television rights have already been sold to media giant Time-Warner.

In addition to funding the film, Jenkins created a novelization based on the script. "I began my career as a sportswriter, and I've written more than a dozen sports books, so this is a subject close to my heart," he says. "That, and the small-town core values of the characters, made this story attractive to me. I'm especially thrilled that we were able to avoid many sports clichés and develop a story both realistic and unique." The novel is already published, but didn't get much attention due to its release date of Sept. 10.



MISSIONFEST TORONTO

Jerry Jenkins

While Jenkins and his son are Christians, *Hometown Legend* is not intended as a religious film. "The book is overtly evangelical, but the movie less so," Jenkins explains. "They're trying to compete in the secular market. It's a theatrical release. As hard as Christians try to compete in that market, we've surrendered film to the secular world for so long that we usually just don't measure up. But we feel people will like this film if they see it for what it is. It's not an action thriller — it's a quiet high school sports story. We're pretty happy with it. It's a competitive film. In an era of big-budget films, we hope that audiences will find that a small commercial movie with heart can provide a great experience."

Dallas Jenkins explains that the company's mission is not primarily religious. "Our goal is simply to make good movies that impact people on an emotional level, regardless of budget or genre," he explains. "*Hometown Legend* is a great start for us, because we believe we made a solid, moving film while being exposed to every aspect of the business."

Film has spiritual themes

Though *Hometown Legend* is not intended as a Christian film, there are spiritual themes. The movie opens and closes with prayer, and a major theme involves a character learning to trust God. "We made a movie in Alabama about high school football — to not include God would be unrealistic," Dallas notes.

He continues, "We've avoided as much as possible the comparison with other Christian films. We don't consider ourselves a Christian film company. We're just a film company, and we make movies that represent our values. We have no evangelical purpose in each film outside of what our mission is in every day. We emphasize quality, and we think that is God-honoring."

Jerry Jenkins concludes, "I don't want to be one of these guys who goes to 'Save Hollywood' or 'Show them how it's done.' We just want to compete there. We want to light a candle rather than curse the darkness. Dallas wants to make great films."

CRCNA joins discussion of diamond trade in Africa

GRAND RAPIDS, Mich. (REC) — The government of South Africa has started a roundtable discussion about diamond production. In January, Peter Vander Meulen, co-ordinator for Social Justice and Hunger Action for the Christian Reformed Church in North America, attended a roundtable discussion in Washington, D.C.

The CRCNA participated because of its 20-year ministry in Sierra Leone. Access to diamond production was the root of a decade-long conflict there. Vander Meulen believes the church should be active in attempts to clean up and regulate the diamond industry.

The process of trying to clean up the diamond trade is known as the Kimberly process. Representatives of government, NGOs and the diamond industry are working toward a solution.

Church

Violent clashes in Nigeria tied to political, religious motives

LAGOS, Nigeria (EP) — Violent clashes between ethnic tribes in Nigeria during the first week of February have been blamed on politics rather than religion. Members of the predominantly Muslim Hausas tribe battled against the Christian and animist Yorubas tribes in and around Lagos, Nigeria's largest city.

More than 100 people died during the fighting and another 400 were wounded and taken to hospitals. On Jan. 30, an attack on the village of Dagwom by 50 armed Hausa men resulted in the deaths of 20 people and the wounding of dozens more.

Unhappy with democracy

Bola Tinubu, governor of Lagos, told Reuters News Agency that former leaders of the military, rather than religious differences, incited the fighting. Nigeria has experienced an increase in religious fighting between Muslims and Christians since the beginning of 2001. Tinubu claimed that former military officers were inciting the fighting in an effort to bring down Nigeria's democratic government. "Retired military officers are…not happy with democracy," Tinubu said.

However, Mark Albrecht of the World Evangelical Alliance described the most recent fighting as another round of "brutal localized conflicts" between Muslims and Christians.

"The fighting has taken place in the teeming inner city slum of Mushin, between Muslim Hausa tribals who have migrated to the city from the north and Christian Yorubas, who have come from the south," said Albrecht. "Much of the conflict in Nigeria has resulted from heightened tensions between Muslims and Christians since the imposition of Islamic *sharia* law in a number of northern states that have minority Christian populations. These conflicts have fallen across different tribal and cultural divides as well, making the religious resentment even worse."

Strong, vibrant church

More than 3,000 people fled Lagos to avoid the fighting, joining thousands who left the area after a Jan. 27 arms dump explosion killed more than 1,000 people.

"Despite all this, Nigeria has a very strong and vibrant church, which may be its only hope," said Albrecht. "Do keep this troubled nation — and especially its church — in your prayers."

In a related story, the Nigerian state of Zamfara announced in January the government's intention to demolish 14 Christian churches because there were too many in the area. According to Voice of the Martyrs (VOM), the demolition order came from Alhaji Hassan Nasihu, Zamfara's state commissioner of lands and housing. VOM reported that Nasihu said Zamfara needed to drastically reduce the number and growth of churches in the state.

David Ishaya, chairman of Nigeria's State Christian Complaint Commission, told VOM he was alarmed by Nasihu's attempt to demolish the churches. "Christians must be allowed to live as free citizens and practice their faith as provided for in the country's constitution," he said.

Shallow Hal and the eyes of God

Chapter & Verse
Rev. Mary S. Hulst

"The Lord does not look at the things people look at. People look at the outward appearance but the Lord looks at the heart." I Sam. 16:7

In a recently released movie titled *Shallow Hal*, a man is given the ability to see the interior beauty of women. He can no longer see if someone is physically attractive, he can only see them as they are inside. The movie tells the story of Hal as he begins to date an obese woman whom he sees as stunningly beautiful. Everyone else sees the exterior of the woman and cannot understand why Hal is dating this very large woman. They try to point out to Hal that he is dating someone who is physically unattractive, but because Hal can only see interior beauty he cannot understand their concerns.

Seeing as God sees

Although I haven't seen the movie, and at first made the decision never to see it, I realized one day that what Hal is given in the movie is the ability to see as God sees.

You may remember the story in 1 Samuel 16 in which Samuel is attempting to choose the second king of Israel. He surveys the pool of applicants, all brothers, and begins to make his own choices. "This one is nice," he thinks. God says, "No." "What about this one? Nice looking, well groomed." "No." "This one?" "Nope."

Samuel is a bit perplexed by God's fussiness, so God explains: "The Lord does not look at the things people look at. People look at the outward appearance but the Lord looks at the heart."

It was while listening to a radio preacher who briefly referred to this verse that I made the connection from 1 Samuel 16 to *Shallow Hal*. I began to wonder what it would be like if I looked at people the way God looks at people. It's a serious challenge in a world where we are told that first impressions make all the difference. People tell us that we are evaluated by others in the first 30 seconds of meeting them. To see people as God sees people is also challenging because of our culture's emphasis on the externals.

At a recent January Series lecture at Calvin College, Jeanne Kilbourne presented various advertisements and pointed out how image-based advertising treats human bodies, and in particular the bodies of women. Women are seen for their parts, often being displayed as body parts in magazines. Ads may include photos of just lips or belly buttons or legs or eyes. Women's bodies are dismantled in order to sell a product. Kilbourne pointed out that it is rare for men's bodies to be treated this way, although it is starting to happen more and more.

Looking at someone's heart takes intentional effort

In a culture where "image is everything," getting past the outward appearance and looking at someone's heart takes an intentional effort. It takes shelving the first impression and patiently listening when the person talks, asking their opinion, and watching how they interact with others. I read somewhere that if you want to know what a person is like, don't watch how they treat you, but observe how they interact with waiters and cab drivers and airline ticket counter agents.

Shallow Hal makes an interesting plot for a movie because it goes against our cultural instincts. However, if we take 1 Samuel 16 seriously, *Shallow Hal* should be precisely in line with our Christian instincts. We should be seeking to know the beauty of another's heart.

A second question that was raised for me by the pairing of *Shallow Hal* and 1 Samuel 16 was this: how beautiful is my heart? If someone were to be given the gift of God's eyes, what would he see in me? And since God is always looking at my heart, what does he see?

This is a timely reflection as I prepare for Lent. During a liturgical season which stresses the spiritual disciplines of confession and humility, now is the perfect time for me to think, write, and pray about the beauty of my heart.

Are there temptations that I am shrugging off as less than serious? Are there blatant sins to which I have become callous? Am I looking at others as God looks at them? Do I think more about and work to maintain my physical appearance more than my spiritual appearance?

"Remember that you are dust, and to dust you shall return." The physical does not last. The soul will live forever.

As we journey through Lent, may we use the disciplines of confession, humility, and prayer to beautify our hearts in the eyes of the Lord.

Rev. Mary S. Hulst is pastor of Eastern Avenue Christian Reformed Church in Grand Rapids, Mich.

Anglicans count 330,000 more worshipers

LONDON (Zenit.org and Religion Today) — The Anglican Church of England has discovered an extra 330,000 worshipers by using a new method of counting its ranks, the *Times* newspaper reports.

The church considers the new total of 1.3 million people attending church each week, counted in 2000, to be more accurate than 1999's figure of 970,000.

The new method was introduced after the number of worshipers fell below a million for the first time in 1999. Clergy were asked to keep a headcount of people of all ages attending church services over a four-week period in October. Under the old approach, clergy were asked to estimate their average Sunday congregations.

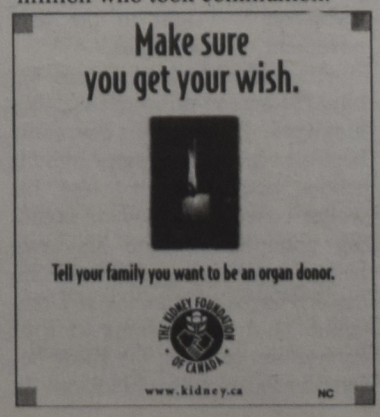
Old method 'very woolly'

"The old method was very woolly," said the Reverend Lynda Barley, the Church of England's head of research and statistics. "We asked parishes to state their usual Sunday attendance over a year. Weekday services got ignored."

London's *Daily Telegraph* reported that Church of England vicars have "deliberately" underestimated attendance at services to reduce the amount of apportionment they pay to their dioceses. It claimed that true average attendance in the Church of England is almost 1.4 million. Some vicars apparently used figures from sparsely-attended services to keep their parish share as low as possible, and there was no common method used for collecting the figures.

The new statistics also record total attendance figures for Christmas (2.85 million) and Easter (1.63 million) for the first time. These show significant increases because previous figures recorded only those taking communion.

Although about 1.2 million people took communion at Easter 2000, the actual attendance was 40 per cent higher. On Christmas Day and Christmas Eve 2000, almost 2.9 million people attended services, more than double the 1.4 million who took communion.



Reflection

Snow day

Ron DeBoer

As I sit and scribe, I'm enjoying a second consecutive snow day. Outside my window, high winds bend the trees and freezing rain glazes the deck rails. The distinct buzz of my elderly neighbors' snow blowers gives the street an industriousness only Canadian winter can bring.

There's nothing like a good storm to put a spring in everyone's steps. And the beauty is, no one's in a hurry. Snow day's are free days.

HARRY DER NEDERLANDEN ILLUSTRATION

Hands red, hair matted with sweat from my prickly toque, I have just come in after heaving snow and spreading salt on the sidewalk — and jovially exchanging banter with my neighbors.

It has been well-documented that Canadians love to talk weather, but there's nothing like a good storm to put a spring in everyone's steps. When buses are canceled, schools closed and streets too slippery to drive to bingo at the community centre, everyone goes outside and moves snow. And the beauty is, no one's in a hurry. Snow day's are free days.

When my school principal called early this morning to say school was closed, he told me he was going tobogganing with his kids. I heard him yell "Whoopee!" right before he hung up.

The school principal!

The folks on my street declare war when a winter storm hits. The euphoria of defeating the snow is palpable, as if our street has been suddenly invaded by very cold terrorists.

My neighbor, Doug, is always the first to shovel after a night-time snowfall. Before dawn breaks, the rhythmic scrapes of Doug's shovel can be heard. Doug is determined to keep his driveway and sidewalk snow-free — right to the bare pavement — at all times.

His wife, Marjory, stands behind the screen door and watches him work. If, during the day, snow begins to fall, Doug jumps into his rubber boots, wiggles into his winter coat and throws the invading precipitation onto his lawn before it gets too comfortable on his driveway. I imagine if Doug could, he'd invent some kind of contraption to catch the snow before the flakes hit his blacktop. In today's storm, he has fired up his huge snow blower, which, as I write, is pulling Doug along like an undisciplined mule.

Next door to us, Wilf and Jutta (pronounced *You-ta*) clear their driveway together. Jutta shovels the snow while Wilf warms up the car. They, like Doug and Marjorie, are in their 70s, and together with Doug, Jutta's mission in the winter is to keep the drainage grate — which happens to be in front of our house — uncovered. They're worried the snow will suddenly melt into flood waters that will sweep away all houses. They dig intricate, meandering ditches in the snow so all the water can properly drain.

Once, I watched Doug working on his drainage system for a couple of hours before a snowplow snuck up on him and buried his entire handiwork. Doug gazed after the plow in disbelief, then tossed his shovel, much the way a hockey player tosses his stick in disgust after a bad penalty call. Jutta came to help him re-discover his buried lost city while Marjorie watched from her door and Wilf warmed up the car.

Across the street, beside Doug, live Hans and Ericha, a couple in their early 80s, who move and work like they are in their 50s. Hans and Ericha cross country ski three times a week, and in the summer bicycle 10 or 12 kilometres of Kitchener's wooded paths. Last summer, we watched with trepidation and admiration as Hans stood at the edge of his roof, reached over gripping the handles of his shears, and snipped back branches of a birch tree reaching toward his shingles.

Next door live John and Marie. Like nearly all our neighbors, John and Marie have lived on the street since our subdivision was developed in the mid-1960s. This morning, John fired up his big snowblower and blew out my driveway. He's a monster of a man with a beard that hangs to his chest, and when he's really excited about a heavy snowfall, he wears black goggles and a cloth hat with flaps that hang well below his ears. Whenever I try to be neighborly and reciprocate by shoveling off his driveway before he comes out, he opens his screen door and shoos me away. "Go mark tests, or something," he always says, smiling.

Beside John lives Edna, a widow; beside Edna lives Bill, a long-retired teacher who never married. And so on down the street on both sides. These neighbors have been fighting snowstorms together for 35 years. Every one of them can tell you the order the houses went up back in '65, and give their opinion of the idiot construction workers who didn't bother to put in back doors on any of them.

Yet, most of them hate each other. John hates all of them because at one time or another, every neighbor has called the police on John's teenage boys, who once listened to loud music and drank beer while they fixed cars on the street in front of John's house. Wilf and Jutta hate Hans and Ericha, despite sharing a German heritage and immigrating together after World War II; the roots of their conflict have never been spoken but seem steeped in the belief that the other couple is arrogant. Doug and Marjorie wave to maybe two neighbors, but apparently exchange Christmas cards with Jutta and Wilf. Edna keeps to herself but disappears into Bill's house for hours on end before she can be heard singing songs while hanging out her bed sheets.

When we moved to the house five years ago, we liked the idea that everyone on the street was over 70. I'm not sure how they felt about a young couple with four small children plunking themselves in the middle of their neighborhood customs. But many of them know our kids' names and watch with concern when our kids flee through the front door in their underwear, my wife chasing them with a bathtowel over her shoulder. Ericha watches them so intently that one day she proudly presented to us her sketch pad of drawings she'd penciled of our family — sketches of me attempting a handstand; sketches of my wife, Karen, lying on the driveway while the kids traced her with sidewalk chalk; sketches of the kids skipping.

The houses on our streets have eyes. Including ours, of course!

The first Halloween, when I came around with the kids and introduced myself, many of our neighbors had made up special plastic bags loaded with treats and closed at the top with a twist tie especially for our kids. As time went on, they seemed genuinely interested in the way we did our household chores. They took the time to explain that raking leaves to the end of our front yard for pick-up too early only allowed the wind to blow our leaves into their yards. Jutta is always kind enough to rake the leaves back onto our lawn. When I spray some grass onto the street, Doug graciously comes over with a broom and sweeps them back to the curb after I've gone into the house for a coffee.

While they remember the kids' names, they just can't seem to remember mine. Last summer, when I painted the trim and front door to the house, every one of them wandered over to talk paint. Wilf stood beside my step ladder and said, "You're doing a nice job, John." Later, Hans pretended to be going for a walk, eyed my freshly painted trim and said, "I really like the color, Ed." Perhaps if I cleared snow from the drainage grate, they'd call me by my real name.

We try to instil in our kids a compassion for the elderly on our street. After a winter storm that filled in the driveways with a heavy wet snow last year, we noticed Hans had not emerged to

Continued on page 11...

Snow day

... *continued from page 10*

clear it away. The two older kids gladly helped toss snow until the pavement was showing. And they didn't even mind when Hans and Ericha placed an envelope in another neighbor's mailbox — the Adairs — with cash for the Adair twins who they thought cleared their driveway.

Last year, an ambulance appeared at one of the widows' houses a few lots down the street. It wasn't in any hurry. A couple of weeks later, the "For Sale" sign appeared. A few months after that, a moving van appeared, and the first thing off the van was a swing set. Another young family had moved into the neighborhood. Ericha sighed that the neighborhood was turning over, that pretty soon there'd be nothing but young families on the street again, just like when they moved here. Then she looked at our maple tree sapling which had been planted a couple of years back and said, "It's coming along nicely."

Trees have become a metaphor of sorts on our street. Up until last fall, in front of Hans and Ericha's house was an aging birch. Hans and Ericha planted it with their own four hands when their house was built. For the past five years, it had been dying a slow death. Last summer, only an umbrella of leaves at the top were green; the rest of the tree was a network of black tendrils.

When we moved into our house, five years ago, the city planted a maple sapling on the boulevard in front of our house. Ericha has been walking over and pointing out the significance of our sapling maple and her dying birch for years. Last summer she wrote a poem about it and put it in my mailbox. She described how their birch was dying and how she and Hans, like the tree, were close to the ends of their lives. She wrote aptly of the symbolism of our young family and the young sapling held erect by a stake and wire. When I visited them and thanked Ericha for sharing her poem, Hans asked me how old I was.

"Thirty-six," I answered. He threw back his head and laughed: "Dat iss obscene," he cried. He told me he was older when he planted the birch. I didn't know whether to apologize or agree, so I just smiled.

In October, a truck backed onto Hans and Ericha's front yard. A couple of chainsaw-wielding guys in overalls took down the birch as if it were any old tree. They didn't notice Hans and Ericha watching from a window nor did they notice Karen and I watching. They took out the stump and then patted everything down with fresh top soil. When they rumbled away, Hans and Ericha came out and stood staring at the fresh dirt as if it were a grave site.

And, of course, it was.

William Morris, former editor of *Harper's Magazine*, while writing about his fond memories of his boyhood dog, once said, "Why, in childhood and youth, do we wish time to pass so quickly? We want to grow up so fast, yet as adults we wish the exact opposite." My wife said the other night she wishes she could freeze time right where we are — experienced enough to know what life has to offer, youthful enough to do high impact aerobics, old enough to maybe teach and model to the kids something about life and God.

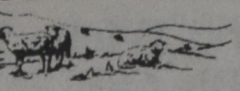
But, alas, as Solomon says in Ecclesiastes, there is a time for everything, and they always seem to be in opposites. A time for war and a time for peace, a time to speak and a time to be silent. And, of course, like our sapling and Hans and Ericha's birch, a time to be born and a time to die.

As I look out my window, and see Hans and Ericha chipping away at the ice on their sidewalk, I see that it is now time once again to grab my shovel and pretend I'm a Zamboni clearing the ice at the Fleet Center in Boston before the Bruins take to the ice. (Did I say that out loud?)

Health and care

COUNTRY COUNTERCULTURE

VERN M. GLEDDIE



Premier Ralph Klein recently announced the first of a promised multitude of changes for healthcare in Alberta only a week after his Premier's Advisory Council on Health report was published.

All of the report's proposals will be implemented, says Klein, leaving us with the impression either that he has no ideas of his own or that the recommendations were a foregone conclusion — an exercise to give some respectability to pre-existing intentions.

Where's democracy in Alberta?

Suspect, too, is the speed with which the premier is moving ahead. A week after the council's deliberations were released, Klein began introducing some of the proposals. Gary Mar, minister of health and rumored to be premier-elect, told Albertans a day or two after the report came out that there would be no more time for discussion. Nor will it be debated in the legislature. *Where is democracy in Alberta?*

The first change announced is an increase in healthcare premiums by up to 40 per cent (contrary to last year's talk of no fees). Other ideas from the report, such as "health savings accounts", indicate *there is a big move on in Alberta to shift the tax burden from the rich onto the poor and middle-classes.* Increasing user fees draws revenue equally from everyone in order to keep provincial expenditures down and income taxes low – in turn a huge benefit to the rich.

Mad rush to industrialize

The Council report and Premier Klein make much of preventative health initiatives. Their first act in this area is the highly unoriginal increase in tobacco taxes. It would be surprising if anything more concrete than that is done. Will the government take a look in its own backyard for illness prevention through pollution control? In a mad rush to industrialize the province, the Klein government has conveniently ignored much of the effluent and been lax with regulation. As a result, Alberta has a high incidence of illnesses known to be pollution-related. It is uneconomical, says Klein, to meet the Kyoto agreement for emission controls. Even the oil and gas companies are saying we must try. What is going on here?

Almost every important farming area in Alberta is also an oil or gas field. Sulphur and other dangerous products such as the carcinogen, benzene, flow out across the plains from petroleum installations. Food production is compromised, animals get sick, some die and others have reproductive problems. Farmers get sick. Some must move up wind for health improvement. The provincial health costs of looking the other way must be horrendous. By the same token *there must be significant possibilities for health savings through pollution control.*

Klein hasn't earned our trust for making significant changes. He arbitrarily initiated huge healthcare budget cuts a few years ago while candidly admitting to no plan other than a large cut. As a result, a hospital in Calgary was blown up, whole floors in other hospitals closed and so many doctors and nurses fled Alberta there is still a shortage. Line-ups for services also remain, even though, at great expense, most of the hospital space is reopened and staff recruited.

The most dangerous person

"The most dangerous person of all is the one who does not emphasize the right things" – D. Martin Lloyd-Jones. Premier Klein and his government have a primary emphasis and that is the current "bottom line". They have made it illegal for government deficit spending and that rules the day.

While criticizing the federal government for meddling in provincial business, Klein has been busy consolidating power in Alberta. In order to exert control, he has removed from local government significant control in the areas of health, education and land use, thereby effectively moving it away from the people.

The proposed revamping of healthcare is just one more example of presuming to know best on the part of the citizens but the knowledge is a simplistic, shortsighted, single-minded concentration on monetary matters. There is little indication of an understanding that if the people are not well looked after, they are going to be less productive and the province will suffer economically. There seems to be little understanding of the significance to the province of citizen morale.

If Klein and his government were devoted to the common good of all citizens, they would be concerned with the true meaning of economics: the management of one's household. Mr. Klein would do well to *put house cleaning in the context of housekeeping.*

Vern Gleddie has a sheep ranch near Edmonton, Alta.

TV watchdog group finds prime-time cable getting worse

HOLLYWOOD, Calif. (EP) — A recent study by the Parents Television Council (PTC) revealed that prime-time cable programming is becoming increasingly laced with profanity, violence, and sexual content. The TV watchdog group analyzed 33 original series broadcast during prime time on basic-cable channels during the spring and summer of 2001.

In its study, entitled "Wired for Raunch," PTC analyzed over 100 hours of programming, and found an average of 21.7 instances of sexual content, violence, or foul language in a typical hour. By comparison, PTC's 1999 study of prime-time programming on the major broadcast networks found an average of 9.8 instances of objectionable incidents per hour.

The new study found that Comedy Central's animated series *South Park* was the most offensive prime-time cable series, with a combined average of 126 offensive incidents per hour. The overall rate of sexual content in the cable programming analyzed was 3.6 instances per hour, the same as PTC found in its 1999 study of broadcast programming. But the instances of foul language and violence were far worse for cable, with an average of over 13 uses of foul language and nearly five instances of violence per hour, compared to five instances of foul language and 1.3 instances of violence per hour in 1999 shows.

L. Brent Bozell III, president of PTC, said that since "basic cable now reaches more than 75 percent of all households, the potential audience for such shows as *South Park* and other vulgar fare is immense.... The study clearly reveals that the cable industry is eclipsing the broadcast networks' ability to crank out offensive programming in prime time. We're seeing ABC and CBS publicly turn away from the flawed mindset that edgy equals entertaining and wholesome equals boring. Unless cable networks also realize the error in such a business strategy, we will continue to see the further degradation of cable programming."

Book Review

Book offers largely sympathetic portrait of Wiebo Ludwig

Saboteurs: Wiebo Ludwig's War Against Big Oil

By Andrew Nikiforuk
Macfarlane Walter & Ross, 2001
ISBN 1551990539, 283 pp., $34.99 (Cdn.)
Reviewed by James Kwantes

At one point early in his long-running battle with oil and gas companies in northwestern Alberta, former Christian Reformed pastor Wiebo Ludwig had decided to relocate and move his family and flock down to a property he had purchased in Costa Rica. But on the way, the family got caught in the middle of the Zapatista rebellion in Chiapas, Mexico and by the time Ludwig's school bus was lined up southbound on a one-way bridge between Mexico and Guatemala, he had reconsidered.

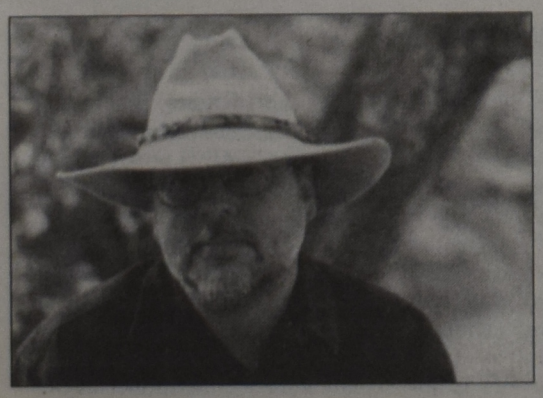
Andrew Nikiforuk's new book offers insight into Ludwig's tenacity, stubbornness and flair for the dramatic.

Ludwig didn't see the sense in waiting in the sweltering heat to enter Guatemala, only to return to Mexico. So he parked the bus sideways, stopping all traffic on the bridge, and marched to the nearby Mexican consulate on the Guatemalan side of the border, where he demanded a visa back to Mexico. Getting no response, Ludwig slammed his fist on the table and yelled, "*Pot verdikke!*" He soon had his special visa and the bus was allowed to turn around and return to Mexico — the only vehicle to make the trip that day.

David and Goliath matchup

The amusing anecdote, which appears in Andrew Nikiforuk's new book *Saboteurs: Wiebo Ludwig's War Against Big Oil*, offers insight into Ludwig's tenacity, stubbornness and flair for the dramatic. To the chagrin of "Big Oil," Ludwig carried those qualities into battle against Alberta's oil and gas industry in a David and Goliath matchup that isn't over yet.

Money is both the industry's currency and language. The oil and gas flows up out of the ground, and much of the money it generates disperses into company profits, government coffers and the pockets of Albertans who work in the industry. But in Wiebo Ludwig, the industry ran up against a man who spoke a different sort of language, a preacher who had turned his back on the world of Mammon and the pursuit of profit. At the time the industry crossed his path, Ludwig simply wanted an isolated piece of land where he could raise his large family and build a self-sufficient Christian community. He thought he had found it in Peace River country.



Author Andrew Nikiforuk

Synonymous with oilpatch sabotage

Ludwig's name is now synonymous with oilpatch sabotage, but in the mid-1980s, he was a disillusioned Christian Reformed pastor looking for a new home. The book lays out Ludwig's CRC background in only the briefest of terms. Chapter 1, "Genesis," describes how Pastor Ludwig's uncompromising and conservative views resulted in a schism in the Goderich CRC. By 1985, after a tumultuous few years, Ludwig and the CRC had had enough of each other. Ludwig resigned from the denomination, which later deposed him for "challenging ecclesiastical authority" and "schismatic activity," according to the book.

Looking for a new start, Ludwig, his wife Mamie Lou (the Iowa-born daughter of CRC leader B.J. Haan), their nine children, and Richard and Lois Boonstra and their three daughters settled near Grand Prairie, a city about 450 kilometres northwest of Edmonton in Peace River country. He bought a 160-acre quarter section of land that featured towering spruce trees, berry bushes and a trickling creek. The property was christened Trickle Creek, and the Ludwigs and Boonstras set about establishing a traditional, self-sufficient Christian community. By 1990, Trickle Creek was thriving. Ludwig's three oldest boys each married daughters of the Boonstras and additional buildings were constructed to house the expanding family. But trouble was on the horizon.

The Peace country was already dotted with numerous gas plants, thousands of wells and tens of thousands of kilometres of pipeline to transport the gas. By 1990, the industry employed about 70 per cent of the area's inhabitants full- or part-time. Early that year, Ludwig got a call from a Ranchmen's Resources Ltd. official, who informed him the company owned the mineral rights to the family farm and was interested in exploring for sour gas. (Alberta owns the mineral rights to about 80 per cent of Alberta and leases them to oil and gas companies). The news caused a great deal of consternation in the community.

When Ranchmen's surveyors showed up early one spring morning, Ludwig "nonchalantly greeted the surveyors with a 30-30 (rifle) in hand." While senior company reps obtained a court order, Ludwig read up on the government agency regulating the industry. He concluded that the board was in the pocket of the industry and of the revenue-hungry provincial government, but nevertheless registered objections to a revised Ranchmen's drill site plan (just off his property). His concerns were dismissed and the Ludwigs watched that summer as a drilling crew and 25 semi-trailers of rig gear set up beside the property.

Wiebo's manifesto

The family posted a sign outlining, in a nutshell, their objections to industry practices. The sign's manifesto is worth repeating:

"This drilling operation has proceeded despite and without due consideration of the serious objections of the neighboring residents who protest:

1. The ruthless interruption and cessation of the privacy and serenity once enjoyed and highly prized by them for the development of Christian family and community life here.

2. The relentless greedy grabbing of creational resources no matter what the ultimate cost to human life and environment.

3. The caloused (sic) disregard for the sanctity of the Lord's Day and its spiritual significance for the local residents and children.

4. The legislation of a land and mineral ownership policy that does violence to the God-given "right to property."

5. And, the establishment of arbitration boards that are funded by and favor oil interests.

By winter, the crew was going full-bore. Daily in January, the crew drilled and flared off gas from deep under the ground to monitor the pressure and determine the quantity of sour gas. Much of the gas in Alberta is sour gas, which contains sulphur, or hydrogen sulphide. Small amounts of the chemical are lethal, and gas plants burn off at least 97 per cent of the sulphur before it can be used to fuel furnaces. Sour gas smells like rotten eggs, is toxic to humans and animals, and interferes with reproduction. Horror stories of its effects on farm families and herds are commonplace in Alberta.

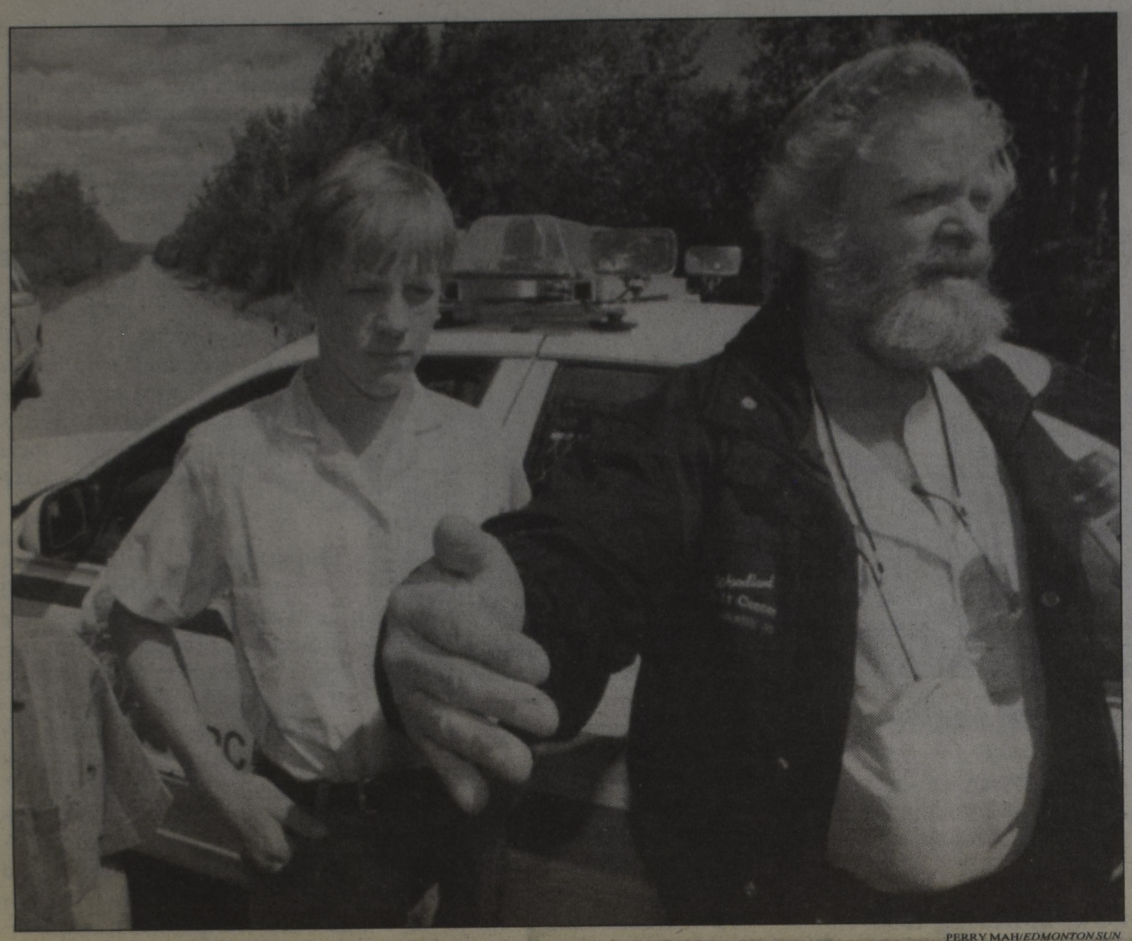
Poisonous gas leak

One day in mid-January, a small gauge broke at the site near the Ludwig property, releasing 59 cubic metres of raw gas into the air. At the time, Ludwig reported strange smells to the provincial energy regulator, but was told flaring was common and completely safe. That spring, many of the lambs and goats at Trickle Creek, which is downwind from the well, either aborted or delivered stillborns. Ludwig's wife Mamie, who had had 11 healthy pregnancies, also miscarried in her first trimester.

Ludwig only made the connection two years later, when he found out about the leak. At a 1993 hearing on the sour gas well, Ludwig introduced each member of his family, described their duties on the farm and pleaded with the board to turn down the well. When a lawyer for the board asked him if he could co-exist if the well was approved, he responded, "I can co-exist with a Nazi camp supervisor if I am a captive. What does it mean, co-existence? I thought we had more than that in this country as a possibility."

Met with a deaf ear

Other oil and gas companies intensified activity in the area. During one gas venting incident, gasping members of the Ludwig clan had to flee the property. Kara, the wife of one of Ludwig's sons,



PERRY MAH/EDMONTON SUN

Wiebo Ludwig with son Caleb, in July 1999 — the summer Karmen Willis was shot at Trickle Creek.

also miscarried at three months. Ludwig became more active. He wrote letters to politicians and phoned company officials to complain. He was arrested after visiting the local Alberta Energy Company (AEC) and Energy and Utilities Board (EUB) offices and dumping small amounts of sour crude in the buildings. His concerns were met with a deaf ear.

Trucks using the road to Trickle Creek began to find nails in their tires, and there were angry confrontations between Ludwig's sons and oilpatch workers. In December 1996, sabotage began to occur at night in the area surrounding Trickle Creek. Someone poured acid on a remote-control valve at a well a few kilometres away. Valves went missing from well sites. Solar panels were destroyed. A bullet ripped a hole in a propane tank. At some sites, the damage ran into the hundreds of thousands of dollars. Ludwig's rhetoric kept pace with the increase in incidents of vandalism. When told AEC wanted to do seismic tests along the road, he told an official the company should shut down operations or buy the family out. When rebuffed, Ludwig replied, "I'm saying the war is on. You'll either pay now or pay down the pipe." According to one oilpatch worker, Ludwig told him, "For 364 days of the year I'm sane, and then one day a year I go crazy. I know where you live." (Ludwig denies making that statement.)

Mobilizing support

AEC responded by pressuring the local RCMP detachment, hiring its own small security army and filing a $300,000 harassment lawsuit that named every member of the Ludwig family, including nine-year-old Levi and seven-year-old Ishshah. Ludwig began to mobilize support among environmentalists, farmers and industry opponents. He discovered that a damning government-commissioned 850-page report had been watered down to 250 pages before its 1994 release, causing the author to threaten legal action against the government. The study highlighted serious environmental effects and concluded that harm done by the oilpatch was being ignored in Alberta.

Half a million in damages

In the spring of 1997, AEC dug up a newly laid pipeline near Trickle Creek. Somebody had drilled the line full of holes, and it cost AEC nearly half a million dollars to repair it. Said Ludwig: You've heard of sandpipers and woodpeckers. Well, we spotted a pipepecker up here. It has a carbon pecker and moves along pipeline rights-of-way. It's an endangered species." AEC's point man on security gave up and quit. The offices of two large sour gas plants were fired upon.

On July 31, 1998, the bombings began. When two bombs in three days blew holes in two different pipelines, RCMP sent in an 11-man ground crew and a surveillance aircraft to watch the Ludwigs. A month later, Renee Ludwig, Wiebo Jr.'s wife, gave birth to Abel Ryan, a deformed, lifeless baby boy whose head contained no bones and whose skin peeled to the touch. The baby was buried with Mamie's and Kara's miscarried children.

Eventually, the RCMP and AEC hired Bob Wraight, a disgruntled friend of Ludwig's, to gather evidence against him. As part of "Operation Kabriole," they even blew up a shack at an AEC well site and got Wraight to take responsibility, to gain credibility with Ludwig. That bombing, later criticized by a judge, was followed by several highly charged public safety meetings organized by AEC. Wraight began wearing a hidden transmitter on his visits to Trickle Creek. Despite technical problems, enough evidence was gathered, including plenty of dynamite talk at Trickle Creek, for the RCMP to lay several mischief and explosives-related charges against Ludwig and Boonstra.

No one charged with 1999 shooting

In the summer of 1999, before the trial and with Boonstra and Ludwig out on bail, there was a shooting and a death. A group of teenagers left a drinking party one night and decided to joyride at Trickle Creek in the early morning hours. Two large pickup trucks drove onto the property twice, passing a small tent that sheltered four of Ludwig's children that night. The drivers gunned their engines, spun out and drove around the large property. Suddenly, a few gunshots rang out. Both trucks were hit by gunfire from the main Ludwig residence, as was a 16-year-old girl named Karmen Willis. The teens phoned 911 and sped off to the hospital, throwing some beer cans out the window on their way out. Willis later died in an ambulance en route to a larger hospital. Ludwig subsequently told gathered media that parents should be responsible for their children, and described the shooting as a "painful spanking" for the townspeople. The shooting further polarized the region, and attempts at reconciliation between the Ludwigs and townspeople broke down. Nobody has been charged with the shooting.

At the sabotage trial, most of the charges against Boonstra were dismissed, but Ludwig was convicted on several counts. He served two-thirds of a 28-month jail sentence and was paroled in mid-November. Ludwig has kept a lower profile since his release. But he has also announced that he doesn't intend to move from Trickle Creek.

This photo from the back cover of Saboteurs *shows sour gas being burnt off.*

The book is thin on Ludwig's theology and on his history in the Christian Reformed Church. But as a narrative about one man's campaign against Alberta's oil and gas industry, it shines. Many in Alberta, particularly those whose bread is buttered by the province's largest industry, have portrayed Ludwig as an unstable religious zealot bent on destroying the industry and hurting his neighbors. The book shatters that stereotype.

At its heart, *Saboteurs* is the story of a clash of two worldviews. By settling in a remote corner of northern Alberta, Ludwig was consciously renouncing the materialistic, disconnected, spiritually empty treadmill of life prevalent in North American society. His purchase of Trickle Creek unfortunately placed him and his family squarely in the midst of an oilpatch culture, where money trumped many of the priorities dear to his heart.

Reveling in outlaw image

In Ludwig, the oil companies initially thought they were dealing with just another cantankerous landowner who wanted more money from them. Instead, they got a warrior who saw a rapacious industry endangering his family and harming the environment — and who had studied psychology and trained as a frogman and mine expert in the Canadian navy. *Saboteurs* is a largely sympathetic look at Ludwig's battle against industry, but it paints a picture of a complex protagonist. The volatile preacher appears to be a master of psychological terror, and the violence that erupted around Trickle Creek often endangered the lives of others. Ludwig reveled in his outlaw image, further infuriating his opponents: reporters were drawn to this tale of oilpatch intrigue and Ludwig obliged them with access, colorful quotes and teasing tidbits of information.

The book's cover photograph shows Ludwig standing ominously in front of a homemade sign warning the oil and gas industry of growing anger in the area, wearing black gloves and carrying a rifle with a scope. (The picture was taken for *Outside* magazine in the fall of 1998, well before the shooting of Willis).

Apparently, as long as there are Ludwigs at Trickle Creek and oil companies nearby intent on extracting resources from the ground, there is little chance for peace, or reconciliation, in Peace River country.

James Kwantes is a journalist living in Red Deer, Alberta, whose Pake and Beppe emigrated from the same part of Friesland as Wiebo Ludwig's family.

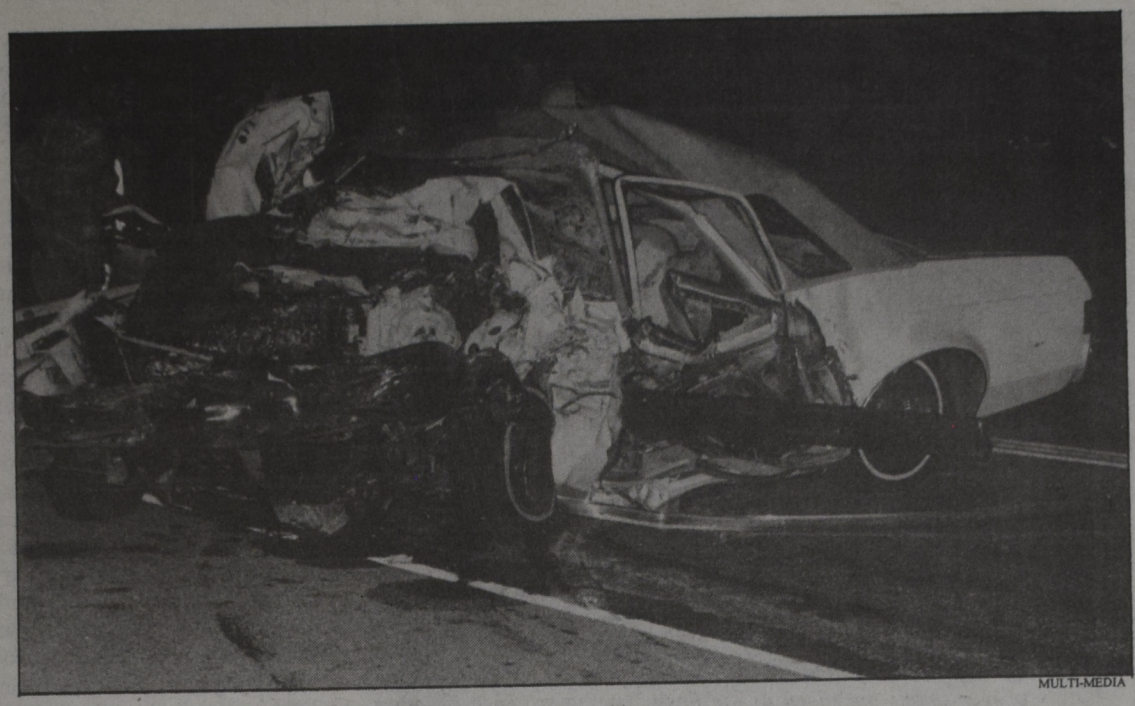
Suffering

Where is God when it hurts? *A personal journey*

Hugh James

My justification for daring to write on this subject is that, diagnosed with multiple sclerosis (MS) 13 years ago, I have some experience of what it's like to be on both sides of the fence. For young doctors, it is usually only in our patients that we confront suffering. When I was diagnosed with MS at 38, I was the odd one out. Now two of my circle of friends have developed major chronic illnesses.

Many Christians facing suffering tend to react like the author Joni Eareckson, who became quadriplegic in a diving accident. She recalls: "A part of the quiet rage I experienced was anger against God. Inwardly and very quietly I ranted and raved at him in my spirit. Now I think it is better to get angry at God than to walk away from him. It is better honestly to confront our real feelings and let him know this is how we feel.... Far better than pasting on a toothpaste smile and going around... pretending you are not hurting."



MULTI-MEDIA

"God does not inflict suffering on us. He shares it with us."

Problem of suffering wasn't personal

I can understand her feelings. I respect her for recording them. I can only say that I was spared them, as my experience was rather different. As a medical student I obviously met suffering. I did so again working as a doctor in a poverty-stricken rural hospital in Burundi. Even though we were present during a genocide in which 100,000 to 200,000 people were killed, somehow the 'problem of suffering' didn't become a personal issue for me.

Later it did. On my return to England, I was senior registrar at the Brook Hospital in South London and was deeply involved in running the Intensive Care Unit. It was my job to console the relatives. It fell to me to tell parents that their 10-year-old daughter was brain-dead or that their teenage son was unlikely to survive. I wept with them. I put my arm around them.

But a question troubled me: as a Christian should I not be able to say something? I found I had nothing to say, and that spurred me to pray and study my faith. Here are some of my thoughts and conclusions.

The suffering God

The complaint against God is often: "How could God do this?" This suggests a God who sits on high, throwing suffering at an innocent human race. Another common question is "Why him?" The victim was such a nice person. Is God unjust?

As Christians, our understanding of God the Father is informed by what we know of Christ his Son. When Philip asked "show us the Father", Jesus' answer was, "Anyone who has seen me has seen the Father." So if we want to know God's character, we must look at Jesus.

Christ's homelessness, poverty, persecution

When we study Jesus we find someone who suffered. The linking of Jesus and suffering occurs over and over. It is predicted by the prophet Isaiah: "He was despised and rejected by men, a man of sorrows, and familiar with suffering." Even the Christmas tinsel does not mask the suffering of the incarnation — Christ's poverty, homelessness, persecution and refugee status.

In 1946 the World Health Organization defined health as "a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity." It could be paraphrased: the absence of suffering. By this definition, Jesus was not enjoying health. He was sharing human suffering. But he came not only to share our sufferings, he came to save us.

"To save" has many meanings. It concerns the whole person. Ultimately, it means being saved for eternity. But nearly a third of the references to salvation in the New Testament concern being set free from specific ills and the sufferings of life, i.e. imprisonment, disease, or demon possession. Throughout the New Testament, Christ's eyes are on his principal goal, the cross. He said, "The Son of Man must suffer many things and be rejected by the elders, chief priests and teachers of the law, and he must be killed and on the third day be raised to life."

Have you ever studied a crucifix? It reminds us of the physical contortions of Christ's body on the cross: the wounds, the nails, the lash wounds, the blood, the sweat, the fatigue; in sum, his sufferings. This is not a distant God throwing suffering at us. This is God suffering with us, here on earth. This is God suffering for us.

I do not understand why there is no way to be reunited with God the Father other than through Christ's death. But I am certain that if there had been, Christ would have taken it.

The suffering Church

So, as I looked for an answer, I found that suffering is at the centre of our faith. I found, too, that suffering is integral to the experience of the church. As St. Paul observed, "We also rejoice in our sufferings, because we know that suffering produces perseverance."

The early Christians experienced a whole catalogue of suffering: the martyrdom of Stephen and James heralded decades of imprisonment, torture and death for thousands of believers. Suffering took various forms. St. Paul was shipwrecked. The church suffered poverty and famine. Suffering is a hallmark of the church in many parts of the world today.

I found that suffering is inherent in this fallen world. Thus, St. Paul writes, "We know that the whole creation has been groaning as in the pains of childbirth right up to the present time." So I came to the conclusion that suffering is not an aberrance. It is integral to Christianity.

God does not inflict suffering on us. He shares it with us. So, as part of a suffering world, it is inevitable that we will suffer with it. Indeed, Christians are called to do so. Anything else would produce 'Rice Christians.'

All these realizations brought me peace. God does care. God is not capricious. He is a suffering God. But even that did not give me a pat answer for parents in anguish. All I could do was to continue to put my arm around their shoulders and cry with them.

My daughter's accident

Three years later, after taking up my consultant's post, my daughter was severely injured. One morning, I routinely dropped her off at school. On her way home an out-of-control car mounted the pavement and mowed her down.

Late that night I found myself returning home, leaving her in the Intensive Care Unit. She was

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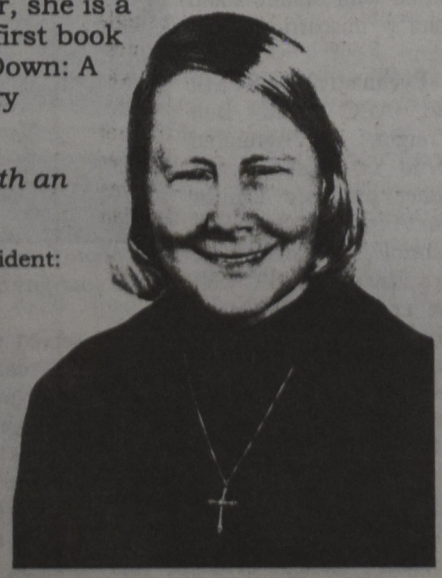

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gravely injured, with brain damage, on a ventilator. We did not know whether she would live or die. Much of those days is a distant blur, but I remember the journey home. Our parents had joined us. "I'll drive," said my father. "I don't think you're up to it." He was probably right, but it was I who was alert enough to scream, "Dad, the lights are red!"

I remember another conversation on that journey. I turned to my father and said, "Dad, do you know, I'm not asking 'Why me?'" All the theoretical deliberations begun at the Brook Hospital had become a reality when our family was involved.

My own illness

Just three years later, it was I, myself, who was sick, having been diagnosed with MS. And yet I found that this understanding of suffering still held true. I still do not find myself asking, "Why does God do it?" or "Why me?"

Why not me? If my Lord suffered, why should not I? Why should I be exempt from the sufferings of our world?

If we are asking, 'Where is God when it hurts?'; then one of the answers will be: In his people, in his church, bringing help and encouragement. St. James reminds us: "Religion that God our father accepts as pure and faultless is this: to look after orphans and widows in their distress and keep oneself from being polluted by the world." Jesus, likewise, is emphatic. To care for those who are thirsty, hungry, sick, or in prison means no less than that "you did it for me".

Reactions of other Christians

Sadly, Christians today are often as hopeless in helping someone who is facing suffering as were Job's three friends 4,000 years ago.

When he heard of my diagnosis, a Baptist pastor whom our family had known for many years came up to me and said, "Hugh, are you sure you have no unconfessed sin?" I said, "No," but in truth I should have said: "Probably, what about you?" Which of us keeps perfect accounts with God?

Another response to me was: "You just need faith." This advice was usually accompanied by a tape from the person's favorite preacher. After quoting Jesus' promises for those who pray in faith they concluded, "You pray, you believe, you will be healed."

How do we square Bible verses about the power of prayer to remove a mountain with Jesus' own prayer in the Garden of

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In the cases of Jesus in the Garden and St. Paul's prayer about the thorn in the flesh, both prayed three times, then stopped.

Gethsemane, "Father, if it is possible, may this cup be taken from me"? Or St. Paul's prayer for removal of his thorn in the flesh? Unlike the claims of these preachers, God's answer to Jesus was "No!" It was "No!" to St. Paul, too. It may be "No!" for us, too.

A lady came up to Rabbi Lionel Blue. "O Rabbi," she said, "I do like the way you Jews call a spade a spade."

"Not at all Madam," said the Rabbi. "We Jews call a spade a bulldozer!"

Jesus was a Jew. Could it be that when he spoke of faith moving mountains he was using dramatic exaggeration to emphasize the importance of faith and prayer? Are we Westerners taking as literal and universal what was never meant to be so? If we can't accept that, are we committing the double whammy, implying that the one who is suffering is at fault because he lacks faith?

Some people have told me: "You are healed but you just do not recognize it." I find that utterly meaningless. Others have said, "Your healing is in heaven." So what? In heaven we will all be freed of physical limitations, even the infirmities of old age.

Disappointment

Another reaction I met was disappointment. When my diagnosis was known, many people prayed for me. I'm grateful. Our church had known a number of answers to prayer. But as it became clear that God was not healing me, some were disappointed. I felt a sense of isolation as some individuals seemed to avoid me. There was a sense of embarrassment. Even our home group folded as several people confessed they felt unable to mention their own needs when obviously I had a greater need. That destroyed any possibility of pastoral care.

Healing has become a prime subject, even a fashion, in churches today. Many modern hymns echo the idea that Christ died for our sickness. It is uncomfortable to be told this repeatedly, especially when it is evident that Christ is not healing you of your own sickness.

I think the more extreme proponents overstate the healing connotation of salvation at the expense of other dimensions. When I was first diagnosed, I frequently prayed to be healed, both in my private prayers and at prayer for healing in church. But it always left me restless. I wanted to be what I was not. Finally I prayed: "Lord, I am asking for healing this last time. If you say 'No,' I will accept that as your will for me and stop praying for healing."

God did not heal me, and, with a few special exceptions, I have not prayed for healing again.

A little while later, I discussed this with my vicar. He pointed out that in the cases of Jesus in the Garden and St. Paul's prayer about the thorn in the flesh, both prayed three times, then stopped. As Ecclesiastes 3: 6 says, there is "a time to search and a time to give up."

Footprints, by Margaret Fishback Powers, is a poem that has inspired millions. The writer tells how walking through the sands of life left a double track of footprints because God was beside her every step. However, in times of trouble, there was only a single set of footprints. When she questions God, he replies: "That was where I carried you."

At the blackest times I did not feel close to God. I found prayer and Bible study difficult. But I was grateful and drew strength when others would join with me and pray for me. And in retrospect I can see how the Lord has carried me.

Dr. R. Hugh James is a Consultant Anaesthetist responsible for Audit at Leicester Royal Infirmary in England.

After the Buzzer

Tim Antonides

Good times in N'Orlins

With a flush of shame, I admit that I tuned into the Super Bowl this year to watch U2 play at the half-time show. I didn't care about the St. Louis Rams or the New England Patriots. The cacophony of glitzy corporate advertising is always a turn-off. It also seems that the Super Bowl lacks the electricity of championship games in other sports. A stadium full of fans from who-knows-where in the country, rooting for whichever team, paying who-knows-how-much money for the tickets. I was always disappointed by it.

Not this year.

It was a great show in New Orleans. Possibly the most thrilling Super Bowl ever played — the first one ever to have a team score the winning points on the game's final play. Tom Brady, more or less a rookie quarterback, played like John Elway in the last minute and a half and moved the ball from inside the Patriots' 20 yard line to within field goal distance. From there, Adam Vinatieri kicked the game winner from 48 yards right down the center of the uprights as the clock wound down from :07 to :00. The kind of finish that little kids dream up while playing touch football in the park.

Underdogs rise to victory

After the game, I watched a fair bit of commentary and read more in the paper about what the win really meant for the Patriots. It's a great story. The team started the season 0-2, had their $100 million quarterback sidelined with a serious injury, and seemed to be headed to the cellar. Despite all that, they won the AFC East division, beat the Raiders in the snow, and then took care of the Steelers in the playoffs. Yet, coming into the Super Bowl they were 14-point underdogs to the Rams. They beat them anyway.

Of any Super Bowl so far, this one needed a good game. Going in, it seemed like not many people cared about the event. It could have just been another Sunday afternoon in New Orleans. Maybe it was the security, the level of which has only been seen at presidential inaugurations. Secret Service agents were everywhere; guys in fatigues were packing assault rifles. It took some fans a full hour to get through the gauntlet of security. The joy of the Super Bowl was drained by anxiety over security issues, the state of the economy, and other worries. Three hours before the game, $400 tickets were being sold for $200. The usual price at that time is between $1,000 and $1,500. Malaise was setting in.

Why we play and watch it in the first place

The game itself redeemed all that. It was a joy to see. And that's the thing I love about sports. From time to time, the essential beauty and exhilaration of the game takes over and overcomes all the political and sociological distraction that seems to be choking it out. We forget the terrorist threats and exorbitant salaries and regional bickering. The sport itself becomes the enjoyment and reminds us why we play and watch it in the first place.

We have a gracious God. Despite the whirlwind of turmoil that sin has sent spiraling through our culture, he allows us to still enjoy and appreciate entertainment. There's beauty amid chaos. Redemption in the middle of depravity. We get a glimpse of how sports can enhance culture instead of illustrating its diseases.

I like to think he sits back in one of the seats in the stadium and loves watching us use athletic talents to create beauty, drama, and excitement. Maybe he's the biggest fan of all.

He'd probably draw the line at watching golf, though.

Tim Antonides teaches Grade 8 and is a basketball coach at Surrey Christian School in Surrey, B.C.

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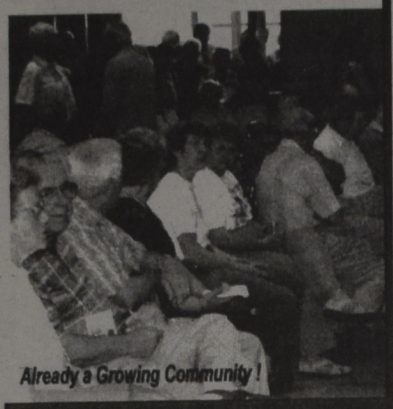

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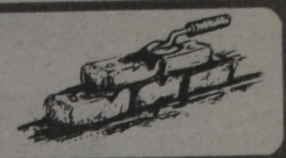

Vicky Van Andel Ed.

Vicky Van Andel

What good is it if I speak in flower and you hear in pastry? What good is it if I tell you I love gardening and you tell me you hate it? What good is it if I tell you that the earth is flat and you say it is square? These are good questions, but what are the answers?

All three questions say something about communication. They illustrate how complicated it can be to communicate effectively with the people around us, who all have different ideas and feelings. We say and hear different things when we speak to each other, and then wonder why it is so hard to have harmonious relationships. Good communication is very hard to achieve. It does not come by itself. Just because we talk together does not mean that we actually communicate. If we have never stopped to think about our personal communication patterns, chances are that we are poor communicators.

When to talk, when to listen

Communication can be considered an art that needs to be learned. It involves much more than merely *talking* with other people. It is also about *listening*. One of the major challenges we face is learning to know *when* to talk and *when* to listen. Another challenge is learning to listen *more* than to talk. It is very hard to get it right.

Then there are other challenges in learnming to communicate, as well. Communication takes place on two levels. It happens on a *thinking* level and on a *feeling* level. Our response to conversations on these different levels needs to be different. This means that our task is, first of all, to recognize the level on which we are communicating, and secondly, how to respond appropriately when in a conversation on that particular level.

Talking together on a thinking level means talking about ideas. We debate and exchange ideas and, as we do that, help each other to gain new insights. I picture old philosophers in deep debate in dim, smoke-filled taverns in Heidelberg, bent over glasses of cool, yellow liquid. Debates take place in schools and universities, spring up on Sunday mornings after church over coffee and occur at any time between friends. The pattern tends to involve taking turns talking and listening to each other.

We don't debate our feelings

When we communicate on a feeling level, however, the dynamics are quite different. Rather than alternately tossing ideas around, one person expresses feelings and the other listens. We don't debate feelings. We express them,listen to them and validate them.

Our ideas and thoughts can be freely challenged by other people. Our feelings however, cannot be challenged. When we debate, one idea is as good as the next, and two ideas may be better than one. If I think the earth is flat and you think it is square, then together we might agree that it is really round. When we talk about feelings, however, we express just that, our feelings. They are what they are. Our feelings cannot be added to or subtracted from. Another person's feelings or opinions do not change ours. We express them, listen to them and *acknowledg*e them. Feelings are our own uniquely personal *reactions* to the world. They reflect who we are and we honor them.

At the same time we also have to take responsibility for our feelings and respond to them wisely. We have to acknowledge our feelings and decide how to act on them. People who listen to us when we express our feelings help us accept them and work through them. They empathize with us and, when we are ready, help us explore ways to respond to our feelings. The process often takes time, but it is empowering.

We get emotional about ideas

Communicating well is a complicated exercise because we tend not to know when to talk and when to listen. We get it mixed and often get it wrong. We often say we think something when we really mean what we feel it, and the other way around. As well, we often project our feelings onto another person (blame).

In terms of the changing role of women in the church and in society, it is crucial that we learn how to communicate effectively with each other. We all have thoughts and feelings about the role of women. During changing times we tend to lose our bearings. We feel uncomfortable, afraid and uncertain. Intellectually, the role of women in the church has been debated at length. The number of ideas on the rights and wrongs of it have reached the skies. We have tried our utmost to understand the will of God on it.

What have we done about the feeling connection? Women can honestly say they have been expressing their feelings for a long time. That is for sure. Their action in response to their feelings has changed their roles. They did not feel very good about themselves, expressed these feelings, listened to them and helped each other decide what to do about them. In the process, they moved mountains. They are free to reflect the image of God.

Men also have their feelings. Are they expressing them and listening to them? Are they helping each other work through them and act on them responsibly? Are they working as hard as women have, and to the same extent?

Feelings are very personal and cannot be responded to by anyone but the person who feels them. The question can be asked: What are we all feeling right now and how are we responding to these feelings? Are we expressing them and listening to them? Or are we afraid of them or avoiding them? We need to knowwhat is going on with ourselves when it comes to our feelings, so that we can listen to each other and problem solve together. This is a vital part of gender reconciliation. We need do this to be able to build trust between the genders.

Harmony depends on both men and women being able to face theur feelings openly. We need to get it straight when it comes to our thoughts and our feelings so we can communicate in mutual love and acceptance. Then, our fears will decrease, our courage will grow, and our faith will be strengthened. Jesus had knowledge and he shared it with the people around him. He had feelings and he acted justly. God will help us.

Vicky Van Andel edits this column, and lives in Edmonton, Alta. Anyone who would like to contribute to this column is invited to contact Vicky Van Andel via fax at 780-473-0970 or e-mail at: vanandel@oanet.com.

Nose for News

Bert Hielema

PERHAPS ENVIRONMENTAL emergencies are not our most pressing danger.

Well, isn't that a twist! Here I have been prophesying collapse for nigh 20 years of writing in this good journal. Is this a conversion of sorts? Have I gone corporate?

No, not really. It could well be that before Global Warming or Ozone Depletion really bite, we may have to cope with another danger, something which may present us with problems so serious that it may change everything we hold dear, everything we think important, everything we have built our lives on, everything that has made our current existence possible. The hardships we may experience could be so severe that when they reveal themselves, it will be too late and we will be faced with chaos, total disarray, blood in the streets.

So what is this panicky writing all about? What on earth am I referring to? Well, consider this: Could you live without a car? Could you function without that flick of the finger that gives heat or cooling? Could you work where there is no electricity to power your computer or drive the tool that defines your job? We'll have to — when we run out of our energy source and experience the "End of Oil."

Kenneth S. Deffeyes, a professor emeritus of prestigious Princeton, son of a petroleum engineer, himself a geologist, who worked for Shell Oil as a researcher, has written a book in which he predicts this very thing. His telling title: *Hubbert's Peak: The Impending World Oil Shortage.*

WHO IS THIS HUBBERT? And what is his peak?

You may never have heard about "Hubbert's Peak", also called "Hubbert's Pimple." Let me explain it. In 1956 Dr. M. King Hubbert, a petroleum geologist for Shell predicted that in early 1970 the price of petroleum would shoot up, which it did in 1973, and that oil production in the U.S. would decline from there on, which it did. He made his calculations based on known U.S. reserves.

Professor Deffeyes has applied Hubbert's method to the world's oil reserves. Picture the history of the world as a vast plain with Mt. McKinley suddenly jutting up out of it. That's "Hubbert's Peak". Imagine a timeline of 5,000 years. The Petroleum era, our time, is just a blip — the Mt. McKinley — of a century or so, rising slowly around 1900, going straight up after 1950 and falling, once the top is reached, as quickly thereafter, say 2010, partly thanks to our SUVs, our Spoiling the Universe Vehicles. This tiny time slot is nothing but a brief interlude excess, a gang rape, really, in which we all participate, as our entire physical environment is being sacrificed to satisfy our lust. Soon we will enter a post-coital depression, causing great turmoil when we are deprived of our carboholic fix.

OF COURSE, WE WILL not run out of oil overnight: it is not that we wake up one day, and all fuel tanks are empty. What Deffeyes has calculated is that our 100 year love affair with petroleum is coming to an end, an abrupt end, perhaps: global oil production will peak sometime between 2004 and 2008, and the world's production of crude oil will fall, never to rise again.

If Deffeyes is right — and all this is really no news to most specialists and many associated with the petroleum industry — energy prices will soar, economies will plunge into depression as the search for alternatives becomes desperate.

Just as Hubbert was dismissed as a crank, so I am afraid nobody will take Deffeyes seriously. We are having too much fun playing with our multiple toys. He writes: "This much is certain. No initiative put in place today can have a substantial effect on the peak production year. No Caspian Sea exploration, no drilling in the South China Sea, no SUV replacements, no renewable energy projects can be brought on at a sufficient rate to avoid a bidding war for the remaining oil....The bind comes during the next 10 years within which we must get over our dependence on crude oil."

He makes the obvious point that fossil fuels are a one-time gift that gave us the chance to progress from subsistence agriculture and offered us the option to shape a society based on renewable resources, wind power, solar power, hydrogen power, perhaps tidal power. Now that the End of Oil is near, the ultimate question is whether we have used that "One-Time Gift" , the non-renewable resources which have made the 20th Century possible, or have wasted that golden opportunity. There is no doubt that the petroleum era is coming to a close. Soon. Perhaps as early as next year. Are you ready? Am I ready? No. No. No. So?

ALL THIS MAY BE accelerated thanks to "the Axis of Evil." The place where the greatest oil reserves are is the Middle East. The countries there, Iran, Iraq, Saudi Arabia especially, will again become the centre of the world when oil shortages occur, just as 3,000 years ago (Persia, Babylon), with Israel and Jerusalem being at the very core. Any long-term strategic policy must keep this in mind.

In that sense the Bush speech naming Iran and Iraq as part of "the Axis of Evil" betrays a lack of political acumen and will only serve to mobilize these nations to become what the Pentagon thinks they are.

On my birthday in 1954 I was given a Dutch book, *Revolutie der Eenzamen*, which later was translated with the English title, *Revolution of the Lonely*. In it, Dr. P.J. Bouman relates the history of the first half of the 20th century from a unique perspective: portraying it as if seen on the white screen, the news reels in the cinemas, and focusing on some lonely but important figures, such as Albert Schweitzer, Madame Curie, Gandhi and others.

I turned to this book again when I wanted to refresh my memory how World War I had started, because I seemed to see some similarity between the pre-1914 time and today. You may remember how Duke Franz Ferdinand, the heir to the Habsburg Austrian Throne, was murdered in Sarajevo in June 1914. This double assassination — his wife, too, was killed — set off a large terror hunt, which culminated in World War I and II. The culprit then was the Serbian-based terrorist group "Black Hand", which recruited middle class students to carry out suicide missions. A young man, Gavrillo Princip, was the successful murderer.

After the destruction of the World Trade Center, we are again on a terrorist hunt, as at the start of the World War, carried out by educated young men and women.

THEN THE CROWDS everywhere were ecstatic in welcoming the War to end all Wars, a killing spree that lasted from 1914 till 1945. Then women everywhere were handing flowers to the soldiers departing in the various trains to their garrisons to be outfitted and trained for war. In England, which had no conscription, men were expected to volunteer — which they did eagerly because the general expectation was that the war would be a glorious excursion into fame.

Well, we know the outcome: millions were senselessly slaughtered and the aftermath was the Russian revolution, the demise of the German Kaiser who fled to the Netherlands to die there in dishonor and the disintegration of the Habsburg Empire, which then comprised Austria, Yugoslavia and Hungary, a territory with five official languages. This conflict finally ended in 1945 with Hitler's ignominious death in Berlin.

TODAY TOO THE WAR on Terror is enthusiastically endorsed, giving President Bush a 83 per cent approval rating. In 1914, the Austrian military saw the shooting of the heir to the empire as an attack on the Throne, just as the current U.S. administration interpreted the Al-Qaeda act of terror as a blot on American sovereignty. The best and brightest in resplendent Vienna ignored the complexity of the Balkans, focusing instead on preservation of the Habsburg dynasty and its imperial power. Likewise, the Washington wisemen are wading into an even more dangerous mix: the Middle East, where life is religion, where death translates into a lusty new life, where the blood of martyrs feeds the frenzy of fanaticism, where anti-Americanism is on a roll, daily bolstered by the insensitive utterings of an arrogant administration, bent on seeing evil everywhere, except in its own backyard — witness Enron and the Environment.

THERE IS AN OLD saying: The enemy of my enemy is my friend. By singling out Iran and Iraq as part of the Axis of Evil, the U.S. has succeeded in drawing these two oil-rich adversaries closer together. Many Muslims now include in their daily prayer: "May God destroy America." More than any other nation in the World, the U.S.A. Needs the Middle East. With its provocative words, with its bombing of Aghanistan and Iraq and its indifference to Israel's treatment of the Palestinians, the U.S.A. has become the principal enemy of the very region on which its future welfare depends. The former head of the Muslim Brotherhood in Europe, Kamal Hilbawi, as reported in *The Economist*, stated that "Violence is like a virus. The more you bomb, the more it spreads."

The 20th century's 30-year war killed tens of millions as a result of one act of terror. Let's pray that our Century 21 War on Terror will not have such disastrous consequences, although the omens are there.

Bert Hielema will send the next column for Minneapolis- St. Paul, Minn.

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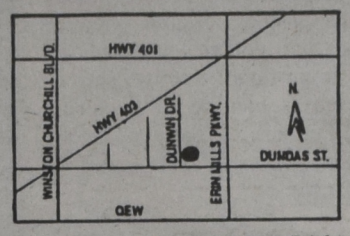

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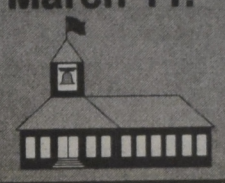

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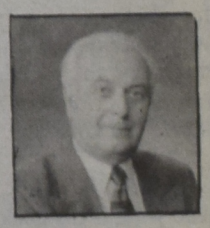

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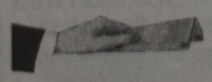

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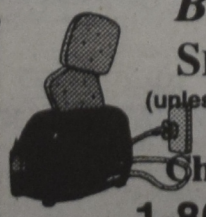

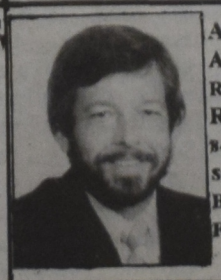

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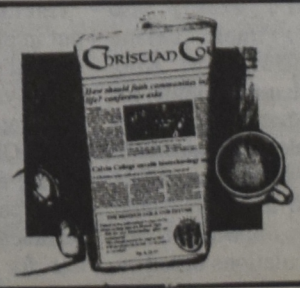

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Thank You

A heartfelt thank you to the board, staff, former staff members, of Christian Courier (or former Calvinist Contact) and to my family and friends, for the wonderful celebration of my years of service at the paper. I have loved working here and serving our subscribers with the best possible care to get the paper out to them on time, and all other projects that came along with the job through the years.
Your presence, flowers, cards and other special tokens of your friendship will be a precious memory. It was a privilege to work with and for all of you. The Lord has blessed us, praise be to Him.
Grace Bowman

Overwhelmed by all the tokens of love, we want to thank each and everyone of you who sent card, gifts, flowers, and best wishes for our 50th wedding anniversay. We had an awesome time of celebration with all our children and thankfully "PRAISE GOD FROM WHOM ALL BLESSINGS FLOW!"
John and Wil Kamphuis

Birthdays

On March 16, 2002, we hope to celebrate, D.V., the 90th birthday of our dear mother, grandmother and great-grandmother
Geesje (Grace) Lunshof
We thank God for her life and for what she means to us.
With much love,
Margaret & Sam Buma
Albert & Jane Lunshof
Mary & Pete Vyn
Henry & Judy Lunshof
Ina & Siebert VanHouten
Gearge & Ann Lunshof
and 25 grandchildren; 50 great grandchildren.
An Open House will be held in the Common Room of Wellingstone Christian Home, 1415 Upper Wellington St., Hamilton, Ont.
Best wishes only please
Address: 217-1415 Upper Wellington St., Hamilton ON L9A 5E8

We the family of
Grace Hamming
Thank God for the 80 good years that He has given her, and pray that she may continue to experience His presence every day, now and forever more. Open House, March 7, 02, 2-4 pm and 7-9 pm at their home in Brantford.

Anniversary

Nieuwe Pekela, the Neth. — Dundas, Ont.
1952 — February 29 — 2002
"As for me and my house, we shall serve the Lord." Joshua 24:15b
With thankfulness to the Lord, we wish to announce the 50th wedding anniversary of our parents and grandparents
JACK & RIEK GRINGHUIS
(nee Greven)
We hope and pray that His blessings and love will continue to uphold and surround them in the years to come.
With love and best wishes from your family,
Sam & Irene – Westover, Ont.
Stephen & Trish, James, David & Sarah, Heather
Jake & Doreen – Troy, Ont.
Jessica, Erica, Lauren
Andrew & Rosemary – Dundas, Ont.
Alicia, Stacy
Robert & Andrea – Sylvan Lake, Alberta
Jacob, Evan

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Anniversaries

With joy and thankfulness to our Lord for his faithfulness, we celebrate the 50th anniversary of our parents, grandparents and great grandparents
HENRY and JANE DEJONG
(nee Greydanus)
John & Evelyn Brinkman – Grafton Ont.
Cor & Liz Mollema – Morewood, Ont.
Teo & Linda deJong – Baltimore, Ont.
John & Nellie deJong – Baltimore, Ont.
Rod & Lil Weenink – Lacombe, Alta.
Mike & Jodi deJong – Roseneath, Ont.
Marj deJong – Baltimore, Ont.
Blessed with 26 grandchildren and 4 great-grandchildren.
We welcome anyone to celebrate this joyous occation at an open house on March 16, 2002 from 1-4 p.m. at the fellowship hall in Grace Christian Reformed Church at 440 King St. E. in Cobourg, Ont.
Best wishes only please.
Home address: RR#2, Baltimore, ON. K0K 2X0

1952 — March 4 — 2002
With joy and thankfulness, we announce the 50th Wedding Anniversary of our parents and grandparents,
ALBERT and BETTY HOUWER
(nee Gruppen)
May God continue to keep you both in His care and love. Much love and blessings from your family:
Jerry & Barb Houwer – Roulette, Penn.
Rebecca, Seth, Joel
Clarence & Michelle Houwer
Chris, Maurice, Adrian, Leonard, Alan, Sean
Ed & Margaret Houwer
Jackie & Henk Lise, Kevin, James
Aileen & Jake Dekkers
Greg, Bethany, Joshua, Jacqueleen
Sylvia & Gord Veldstra
Jonathan, Marissa, Jennifer
Joanne & Wayne DeBoer
Janelle, Karen, David, Andrew
Open House to be held at the Chr. Ref. Church, 33 King St., York, Ont., March 2, 2002 from 2-4 pm. Best wishes only please.
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1952 — March 4 — 2002
The journey for
JAN and ALI VAN DER WOERD
began on March 4, 1952 from Apeldoorn, the Netherlands. As family, we look forward to remembering and giving thanks for these bountiful years of God's goodness... the Lord willing:
Nanda and Brian
Janine, Erin, Aileen
Jan and Wilma
Rachel, Jan, Aleida, Mark
Peter
Steven & Annette
Jennifer, Bradley, James
David & Cyndi
Gabrielle, Ben, Alanna
Andrew & Rosanne
Shannon, Esther, Joseph
Home address: Burlington, ON

Bed & Breakfast

Visiting the Niagara Peninsula? Stay for a night or more at:
"Travellers Home Bed & Breakfast"
2666 Eighth Avenue,
Vineland ON L0R 1S0
Call **905-562-5656** for more info.
All ensuite rooms.
Also motorhome for rent.

1952 — March 19 — 2002
"This is the day that the Lord has made, let us rejoice and be glad in it."
With thankfulness to the Lord, we are happy to announce the 50th Wedding Anniversary of our parents and grandparents
ARIE and MENK VANDER LUGT
(nee Kuyvenhoven)
Congratulations! It is our prayer that the Lord will bless you with many more years of happiness and health. Love and best wishes from your family:
Gerald & Judy Vander Lugt – Richmond Hill, Ont.
Bryan, Danielle, Jeffrey
Pete & Tina Vander Lugt – Las Cruces, New Mexico
Jaclyn
Connie & Martin Templeman – Burlington, Ont.
Matthew, Kyla
Pauline & Jack Smit – Smithville, Ont.
Robert, Melanie, Julia
Len & Denise Vander Lugt – Burlington, Ont.
Aaron, Duane, Mark
Please join us in celebrating this occasion at an Open House on Saturday, March 23, 2002 from 1:30 - 3:30 pm at the Springer House, 2373 Dundas St. (Hwy 5) Burlington, Ont.
Best wishes only
Home address: 1107 Gallagher Rd., Burlington, ON L7T 2M7

Obituaries

Westmaas, The Netherlands — Lethbridge, Alta. Canada
Dec. 6, 1907 - Dec. 30,2001
"Amazing love! How can it be that you, my Lord, should die for me?" (Ps.H.#267)
On December 30, 2001, our dear mother, grandmother and great-grandmother
MARYNTJE REEDYK
(nee Hordyk)
went to be home with her Lord at the age of 94. She was predeceased by her beloved husband of 59 years, Leendert Reedyk, in 1992.
Loved mother of:
John & Ida Reedyk – Lethbridge, Alta.
Joan & Dick Piekema – Edmonton, Alta
Jake & Ruth Reedyk – St. Joseph, Mich.
Bill & Margaret Reedyk – Campbell River, B.C.
Arie & Pat Reedyk – Peterborough, Ont.
Willie & Herman Leusink – Edmonton, Alta.
Martin & Ann Reedyk – Three Hills, Alta
Len Reedyk – Sheboygan, Wisc.
Peter & Annette Reedyk – Smithers, B.C.
Dear grandmother of 29 grandchildren and 39 great-grandchildren.
A service of celebration and remembrance was held on January 2, 2002, at Maranatha Christian Reformed Church, Lethbridge, Alberta, with Pastor John Huizinga officiating.
Correspondence address:
John & Ida Reedyk, 10 Stoney Crescent W., Lethbridge, AB T1K 6V5

Wanted

Responsible family looking to rent a farmhouse and big garden 45 minutes to Edmonton. Willing to assist in farm operations. Preferably May 1, 2002. Phone: 780-468-1807.

Obituaries

"I will dwell in the house of the Lord forever"
On Friday, February 1, 2002, the Lord called home to Himself our dear mother, grandmother and great-grandmother
HENDRIKA JOHANNA VAN GEEST
(nee Helleman)
at 90 years of age.
She was predeceased by her husband, Jacob (1963), her sons-in-law Walter Kleer (1975) and William Suk (1982), her grandson, Randy Kleer (1986).
We thank God for the long life He has given her and for the blessing she has been to us. We give thanks to God for the opportunity He gave us to minister to her during her final days on earth and that she has been released from the struggles of this life.
Loved by her children:
Lane & Sya Van Geest – Guelph, Ont.
Adrian & Jean Van Geest – Mount Hope, Ont.
Evelyn & Albert Scholtens – Niagara-on-the-Lake, Ont.
Willi Suk-Kleer – St. Catharines, Ont.
Ria & John DenBak – St. Catharines, Ont.
Corrie Vanderwekken – Edmonton, Alta.
Anne & Karl Mantel – Flamborough, Ont.
Jack Van Geest – (presently in Uganda, Africa)
Lambert & Donna Van Geest – Niagara-on-the-Lake, Ont.
Dick & Marg Van Geest – Smithville, Ont.
She will be missed by her 33 grandchildren and 36 great-grandchildren.
She will also be missed by her brothers and sisters: Adriana Senechal, Toronto, Hank & Tess Helleman, Ottawa, Bert & Annette Helleman, Karel & Manette Helleman, Joke & Joop Buytelaar all of the Netherlands, Siem & let Helleman, Orillia, and by her sisters-in-law Corrie Helleman, Barrie and Machteld Van Geest, St. Catharines.
Funeral Service was held Monday, February 4 at the Maranatha Christian Reformed Church, St. Catharines, ON, Rev. Walt VanderWerf officiating.
Correspondence address:
Ria & John DenBak, 2 Eva Rd., St. Catharines, ON L2M 3N2

Avereest, the Neth. — Brantford, Ont. Canada
February 2, 1914 - January 4, 2002
Psalm 42
Our dear father, grandfather and great-grandfather
WIERT HAZENBERG
went to be with his Lord and Savior, peacefully at home in his 88th year.
Beloved husband of the late Jantje (Mol) Hazenberg (1995).
Loving father of:
Jane
John (Joe) & Gerda
Jennie
Peter
Predeceased by his son Bill in 1996.
Loving Grandpa of 13 grandchildren and six great-grandchildren; predeceased by grandchild Cindy in 1983.
Predeceased by his four brothers in the Netherlands.
A memorial service was held on January 6 at Hope Christian Reformed Church, Brantford, with Pastor Richard Grift officiating.
Interment was at Mt. Hamilton Municipal Cemetery.

Classifieds

Church News

Cephas Christian Reformed Church
Petrerborough, Ontario
We hope to celebrate our **50th anniversary** as a congregation with a dinner on May 4 and special services on May 5, 2002. Friends and former members are invited to join us in this celebration.
For more information, call:
1-705-743-5918
Or e-mail: **gjheersink@juno.com**

Rev. Shawn Brix, presently pastor at Bethel CRC, Acton, Ont.
Call Accepted:
Burlington CRC, Burlington, Ont.
Calls Declined:
Trinity CRC, St. Catharines, Ont.
Fellowship CRC, Brighton, Ont

CELEBRATE BEGINNINGS
First CRC Calgary
will be celebrating their
50th anniversary April 19-21, 2002.
We invite all former members and friends to join us in this weekend celebration, beginning with a **50s social on Friday,** a commemorative **banquet Saturday**, Open House/lunch at First CRC Sunday noon and a **service of celebration on Sunday at 2 p.m.** at Bethany Chapel. For more information/dinner tickets please contact **Jim Braaksma 403-246-4183** or email celebr8fifty@aol.com.

Events

MACS Presents:
March Matches
Christian Singles Event
March 9, 2002 8:00pm - 12:00 am
St. Christophers Anglican Church
662 Guelph Line, Burlington
Tickets: $15 at the door
For more information call:
Sandra **905-388-7387** or
Sue **905-765-5543**

Miscellaneous

Freelance **concert organist**, using traditional and contemporary music, available for church anniversaries, inaugural recitals, church organ fundraising recitals, weddings, etc. Please contact **Dr. John Vandertuin**, A.R.C.T., A.Mus., B.Mus.(Hons.), M.Mus., D.M.A., **8 Olivetree Rd., Apt. 503, Brantford, ON N3R 5Z2**
519-752-5498

Teachers

BOWMANVILLE, ONT:
Durham Christian High School is accepting applications for full-time positions for the 2002/3 school year in **History and Sciences.** Please send letter of application and resume to:
Fred Spoelstra, Principal,
Durham Christian High School
340 Scugog Street
Bowmanville, ON L1C 3K2
or fax (905) 623-6258
or email: principal@dchs.com

To advertise in *Christian Courier*, call our toll-free number: 1-800-969-4838.

Teachers

WYOMING, ONT.:
Are you keen to challenge students to excel? Do you want to be part of a vibrant, encouraging team of teachers? Are you reedy to work with a supportive school community?
John Knox Christian School
in Wyoming, Ontario has a definite opening for a full time teacher in the **upper grades (six, seven)** for 2002/2003. Send your resume, statement of faith, summary of experience and educational philosophy to:
Mr. Ymko Boersma, Principal
John Knox Christian School
Box 81
4738 Confederation Line
Wyoming, Ontario NON 1T0
Ph: 519-845-3112
email: yboersma@ebtech.net

GEORGETOWN, ONT.:
Georgetown District Christian School a growing school of 270 students, has an immediate need for a **Grade six maternity leave replacement** to begin March 25, 2002. We also have openings at the **primary and intermediate levels for September 2002**. CSTC and/or OTC certification and ability to teach French are appreciated. Please mail your application/ resume to:
Corrie Bootsma, Principal
Georgetown District Christian School
11643 Trafalgar Rd, R.R.#1
Georgetown, Ontario L7G 4S4
For questions
Tel: 905-877-4221
Fax: 905-877-1483
or email: bootsma@axxent.ca

BARRIE, ONT.:
Timothy Christian School, Barrie
A growing, interdenominational Christian School in beautiful Simcoe County - 280 students from JK - Grade 8. TCS is a school actively working out a renewed strategic plan, including plans for a new facility that will meet the needs of learners today and into the future.
Junior and Intermediate openings for September. Strength in music and band could be used in one of the positions.
Forward resume, along with a personal statement of faith to:
Mr. Leo Smit, Principal
Timothy Christian School
49 Ferris Lane
Barrie, Ontario L4M 2Y1
Phone: 705-726-6621
Fax: 705-726-8571
Email: tcs@barint.on.ca

TORONTO, ONT.:
Willowdale Christian School
A school desiring to continue in the reformed tradition invites applications for definite **Primary and Senior teaching positions** effective September 2002. Candidates with a CSTC will be given preference. **Science and Physical Education expertise** will also be appreciated.
Please send resumes including a statement of philosophy of education to:
Ms. Mary Jansen, Principal
Willowdale Christian School
60 Hilda Avenue
North York ON M2M 1V5
Tel: 416-222-1711
Fax: 416-222-1939

CHATHAM, ONT.:
Chatham Christian High School invites teachers, who demonstrate a passionate love for God and young people, to join our team. We are a growing school in a brand new facility, supported by a strong Christian community. We seek applications for **Vice-Principal** as well as teachers with strengths in the following areas: **Physical Education, Math, Science, Business, and Special Education.**
Please address your letter of application and resume to:
John Van Pelt, 475 Keil Dr. S,
Chatham, ON N7M 6L8
Phone 519-352-4980,
fax 519-352-4041;
e-mail:
johnvanpelt@chathamchristian.ca

JARVIS, ONT.:
Jarvis District Christian School has a teaching position available at the **Junior/Intermediate level** for 2002-2003. JDCS is looking for a Grade 6 teacher with a possibility of some rotation into Grades 7 and 8.
Please send your inquiries, letters of application, resume, a brief statement of your philosophy of Christian education and other related information to:
Garry Glasbergen, Principal
Jarvis District Christian School
PO Box 520, Jarvis, ON N0A 1J0
school phone: 519-587-4444
school fax: 519-587-2985
e-mail: jdcs@kwic.com
home: 905-765-7919

OWEN SOUND, ONT.:
Timothy Christian School
Effective Date of Vacancy:
September 2002
Application Deadline: March 6, 2002
Timothy Christian School, Owen Sound, has a possible opening in the **upper elementary level.** This opening is due to the large growth of this non-denominational Christian School. Applicants with physical education/ science majors will be given priority. Interested candidates should send their resume, cover letter and letters of reference to:
Greg Ayrheart, Principal
Timothy Christian School
199 4th Avenue West,
Owen Sound, ON N4K 4V1
Phone: 519-371-9151;
Fax: 519-371-8607;
e-mail: greg@timothycs.org

BRAMPTON, ONT:
John Knox Christian School, Brampton, Ontario invites applications for a **principal**, beginning August 1, 2002. The school has approximately 315 students from JK to grade 8. We are looking for someone with a solid reformed perspective and the ability to relate to Christians from a variety of denominational backgrounds. Check our web site for more information about our school. Please direct application and/or questions to:
Ms. Deb Douma, chairperson
Administration Search Committee
82 Mclaughlin Road S.
Brampton, ON L6Y 2C7
Tel: 905-874-9713
Fax: 905-451-7604
e-mail: jddouma@rogers.com

Job Opportunities

A Caring Community — Rooted in God's Word

Hamilton District Christian High School
Due to two maternity leaves and possible increases in enrollment. HDCH has two to three openings that include a combination of the following subject areas:

English, Mathematics, Physical Education, and Science
Coaching experience is an asset.

We are looking for energetic, qualified teachers who are passionate about telling the Biblical story within their subject areas. We are committed to a curriculum that expresses a reformed world and life view and is accessible to diverse learning styles. If you wish to join our dynamic Christian learning community, respond in writing to:

Hamilton District Christian High School
George Van Kampen, Principal
92 Glancaster Road
Ancaster, ON L9G 3K9
or e-mail gvankampen@hdch.org

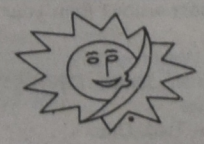
Committed to Jesus Christ — Striving for Academic Excellence

MARANATHA CHRISTIAN ACADEMY
Windsor, Ontario
Is expanding to include Grade 12 in September 2002

Elementary Division
We invite applications for a Grade 2, a Grade 5, a Grade 6, and a Grade 8 position. Also a French Grade 3 through 10 position. Computer literate teachers trained to teach from a Christian perspective and who demonstrate a vibrant Christian walk are encouraged to contact us.

Secondary Division
Dynamic teachers interested in a growing interdenominational school are invited to apply for a Biology/Chemistry position in Grades 11 and 12.

Send applications and complete resume to:
William Van Dyke, Principal
Maranatha Christian Academy
939 Northwood Street, Windsor, ON N9E 2B4
Information: 519-966-7424; fax: 519-966-9519
E-mail: office@maranathachristian.ca



MUSIC for YOUNG CHILDREN™

TEACHING OPPORTUNITIES
This acclaimed Canadian music programme for children ages 3 and up is training new teachers for several areas across Southwestern Ontario.
Contact: Sandra Poolton
(Southern Ontario Coordinator)
1-866-884-3080
as well as other areas across Canada
Contact: MYC 1-800-561-1692
Minimum Requirements: Grade VIII Piano ★ Grade II Theory
Experience working with children

Classifieds

Job Opportunities

DORDT COLLEGE
FACULTY POSITIONS

Dordt College is seeking applications for openings beginning 2002-2003 in the following areas:

Communication
Computer Science
Generalist; computer networking background
Criminal Justice/Sociology
Develop and teach courses in Criminal Justice; teach Sociology courses.
Education (Three positions)
Introduction, upper-level (elementary and secondary methods)
Special education
History (Two positions)
Potential full-time regular appointment – American (interest in Western Civilization and a non-western field)
Full time sabbatical replacement for spring or fall semester 2002-03) European/American
Physical Science/Astronomy/Earth Science
Physics (One to two year sabbatical replacement)
Undergraduate Physics/Physical science courses
Social Work
Generalist; micro-practice background; methods courses & field practice

Evaluation of applications will continue until the positions are filled. To learn more about a position and receive application materials, qualified persons committed to a Reformed, biblical perspective and educational philosophy are encouraged to send a letter of interest and a curriculum vitae/resume to:

Dr. Rockne McCarthy
Vice President for Academic Affairs
Dordt College
498 4th Avenue NE
Sioux Center, IA 51250-1697

Facsimile: 712 722-4496
E-mail: vpaa@dordt.edu
Web site: www.dordt.edu/offices/acadaff

Dordt College encourages the nominations and candidacies of women, minorities, and persons with disabilities.

Beacon Christian Secondary School
invites applications for a possible opening in

Science

to fill a one-year leave of absence beginning in August 2002.
Beacon is a great place to start a teaching career. We are an Ontario Alliance Christian high school of just under a hundred students with a loving family atmosphere and a tight-knit instruction team. Qualified Christian teachers are asked to send a letter of application and a resume to:

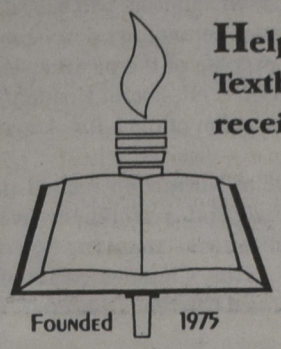
Ted Harris, Principal
Beacon Christian Secondary School
2 O'Malley Dr., St.Catharines, ON L2N 6N7
Phone: 905-937-7411 Fax: 905-937-1130
e-mail: tharris@beaconchristian.org

Calvin Christian School, a Reformed Christian School of 430 students in Grades SK- 8, with a dedicated staff, a strong supporting community and a new building, is accepting applications from Christian teachers for possible full-time and part-time openings at the junior and intermediate levels. A music background would be considered an asset.
Please forward a resume along with a brief autobiography containing your statement of faith and your philosophy of Christian education by **March 4th** to:

Ted Postma, Principal
Calvin Christian School
547 West 5th St.
Hamilton, ON L9C 3P7
Phone: 905-388-2645 Fax: 905-388-2769
E-mail: ccs.edu@sympatico.ca

Miscellaneous

CCEF STRENGTHENS CHRISTIAN SCHOOLS WITH CHRISTIAN TEXTBOOKS AND TEACHER MANUALS



Help the Foundation make leaders through Christian Textbooks. Send in your tax deductible gift now and receive your receipt from our office immediately.

Christian Schools need Christian Textbooks and Teacher Manuals

Help the Foundation with your gift.

For further information contact our Executive Director Fred Vander Velde.

Canadian Christian Education Foundation Inc.
2621 Cavendish Drive, Burlington, ON L7P 3W6
Tel: 905-336-5619 • Fax: 905-336-2376 • E-mail: ccef@netcom.ca

Our Canadian tax deductible registration number is: BN 11883 0207 RR 0001

Teachers

PACIFIC CHRISTIAN SCHOOL
Victoria, B.C.
www.pacificchristian.ca

Come to the beautiful West Coast and join a dynamic and enthusiastic staff in a thriving, interdenominational Christian school system of nearly 900 students in Pre-school through Grade 12. Qualified applicants are invited to apply for the following positions for the 2002-2003 school year:

- Two full-time classroom teachers required at the Grade 3 and 4 level.
- One half-time Kindergarten teacher.
- Primary (Grades K-3) Music and French teacher (80%), maternity leave position for April 1 through June 30, 2002. This position could continue into 2002-2003 school year, and could be increased to full-time as of September 2002.
- One full time secondary math/calculus teacher.
- One full time secondary teacher counsellor with experience in career guidance.

Applicants must be committed Christians and certifiable by the B.C. College of Teachers. Please forward letter of application, resume, pastor's reference and statement of faith to:

Bill Helmus, Elementary Principal
Pacific Christian School
671 Agnes Street
Victoria, BC V8Z 2E7
Phone: 250-479-9365
Fax: 250-479-3685
E-mail: bhelmus@pacificchristian.ca

D avid O'Dell, Secondary Principal
Pacific Christian School
654 Agnes Street
Victoria, BC V8Z 2E6
Phone: 250-479-4532
Fax: 250-479-3511
E-mail: dodell@pacificchristian.ca

Why we volunteer

(NC)—According to the National Survey of Giving, Volunteering and Participating, 2000, almost all volunteers said the reason they volunteered was to help a cause they believe in. About 8 out of 10 volunteers wanted to put their skills and experience to use. Lack of time was the reason given most frequently by volunteers for not volunteering more (76%) and by non-volunteers for not volunteering at all (69%).

For more information, visit www.vsi-isbc.ca or www.volunteer.ca

- News Canada

SMITHERS, B.C.
Bulkley Valley Christian School, located in the scenic Bulkley Valley, has a number of teaching positions available for the 2002-03 school year. The openings include **kindergarten, elementary, middle school, and high school French, science/math, home economics, and industrial arts.**
Bulkley Valley Christian operates two campuses and serves a student body of 475 students. The school is rooted in the Reformed tradition but contains a diverse denominational mix. Applications and inquires are invited; we look forward to talking with you. Please contact:

John Bronsema, Principal
Bulkley Valley Christian School
P.O. Box 3635
Smithers, B.C. V0J 2N0
Phone: 250-847-4238
Fax: 250-847-3564

Church Anniversary

Sarnia Second Christian Reformed Church will be celebrating its 50th Anniversary during the weekend of April 27/28, 2002. Former members and guests are invited to join us in our celebration of God's faithfulness. Activities include: **Saturday, 27th 2:00 - 4:00 p.m.** children's (12 & under) program of entertainment and food (free); **Saturday, 5:30 p.m.** dinner and formal program at Sarnia Christian School; **Sunday, 28th 10:00 a.m. and 3:30 p.m.** celebratory worship services with former Pastors participating.
Tickets for Saturday's dinner and program @ $ 15.00/person can be ordered before April 15th from the church office at 1281 Exmouth St, Sarnia ON N7S 2Z8 or by phone: **(519) 383-0620.**

Classifieds

Job Opportunities

Langley Christian High School
22702 - 48 Ave., Langley BC V2Z 2T6
Phone: 604-533-0839 Fax: 604-533-0842
Peter Van Huizen, Principal

Requires for September 2002:
Head of Math - Science - Computer Department
The applicant must have experience in teaching Science and Math and have an ability to work with teachers in the area of Curriculum.

All applications must include a resume, statement of faith and educational philosophy, university transcripts, and references.
Send to: **Peter Van Huizen: pvanhuizen@lcmhs.ca**

Program Consultant

The Christian Reformed Church in North America has a full-time opening for Program Consultant effective January 2003 in Bangladesh with Christian Reformed World Relief Committee (CRWRC). The successful applicant will have demonstrated ability to implement and integrate community development programs through consultation. The purpose of the position is to contribute to the development of CRWRC's mission in Bangladesh and to the overall strategy, policies and function of the Asia Ministry Team.

A bachelor's degree in related field, a minimum of one year of cross-cultural experience, a minimum of two years of community development or organizational consulting experience, and business management experience is essential. Proficiency in French is preferred, or a demonstrated ability to develop functional language skills is required. Christian commitment to the ministry of the Christian Reformed Church is essential.

In keeping with our Equal Opportunity policy, persons of any race or ethnic background are encouraged to apply.

A detailed job description is available upon request. For consideration, submit your resume and letter of interest to:

Director of Personal
Christian Reformed Church in North America
2850 Kalamazoo Avenue SE
Grand Rapids, MI 49560-0500
Phone: 616-224-5881/ Fax: 616-224-5896
E-mail: colemann@crcna.org

ADMINISTRATIVE ASSISTANT

The Christian Farmers Federation of Ontario is seeking a self-motivated individual with a positive Christian commitment for the position of **Administrative Assistant**. The CFFO is involved in developing public policy for agriculture and is active across the province. The successful candidate will support the initiatives of the General Manager and will exhibit proven multi-tasking abilities, exceptional interpersonal skills, and have strong experience with office procedures. Please submit your resume to:

John Clement
5653 Highway 6 North, RR 5
Guelph ON N1H 6J2,
or fax to 519-824-1835,
or e-mail to cffomail@christianfarmers.org

Country Consultant

The Christian Reformed Church in North America has a full-time opening for Country Consultant effective April 2002 in Honduras with Christian Reformed World Relief Committee (CRWRC). The successful applicant will have demonstrated ability to implement and integrate community development programs through consultation. The purpose of the position is to contribute to the development of CRWRC's mission in Honduras and to the overall strategy, policies and function of the Latin America Ministry Team.

Bachelor's degree in related field, a minimum of five years cross-cultural, and a minimum five years community development or organizational consulting experience is essential. Fluency in Spanish is preferred. Christian commitment to the ministry of the Christian Reformed Church is essential.

In keeping with our Equal Opportunity policy, persons of any race or ethnic background are encouraged to apply.

A detailed job description is available upon request. For consideration, submit your resume and letter of interest to:

Director of Personal
Christian Reformed Church in North America
2850 Kalamazoo Avenue SE
Grand Rapids, MI 49560-0500
Phone: 616-224-5881/ Fax: 616-224-5896
E-mail: colemann@crcna.org

Program Consultant

The Christian Reformed Church in North America has a full-time opening for Program Consultant effective May 2002 in Tanzania with Christian Reformed World Relief Committee (CRWRC). The successful applicant will have demonstrated ability to implement and integrate community development programs through consultation. The purpose of the position is to contribute to the development of CRWRC's mission in Tanzania and to the overall strategy, policies and function of the East and Southern Africa Ministry Team.

A bachelor's degree in a related field, a minimum of one year of cross-cultural experience, and a minimum of two years of community development or organizational consulting experience, and business management experience is essential. Proficiency in Swahili is preferred, or a demonstrated ability to develop functional language skills is required. Christian commitment to the ministry of the Christian Reformed Church is essential.

In keeping with our Equal Opportunity policy, persons of any race or ethnic background are encouraged to apply.

A detailed job description is available upon request. For consideration, submit your resume and letter of interest to:

Director of Personal
Christian Reformed Church in North America
2850 Kalamazoo Avenue SE
Grand Rapids, MI 49560-0500
Phone: 616-224-5881/ Fax: 616-224-5896
E-mail: colemann@crcna.org

Send your anniversary, birthday and other important family notices to: *Christian Courier* at fax #: 905-682-8313 or by e-mail to: ccadpromo@aol.com

Personals

69 year old Christian gentleman in Alberta seeking Christian woman companionship to enjoy life with. 55-69 years old. I enjoy camping, travelling, fishing, mechanics, etc. I am an active person and very involved in church work.
Please send letters to **File #2727, c/o Christian Courier, 4-261 Martindale Rd,, St. Catharines, ON L2W 1A1**

I'm a Christian single man, 37 years old, attending the Christian Reformed Church, looking for a female in her 30s. Doesn't have to be good looking, but I'm looking for somebody with a nice personality. I've never been married and would like to meet somebody for that reason. Please send letters to **File #2726, c/o Christian Courier, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1**

Travel

DCA Travel & Cruise
E-mail: dcatravl@istar.ca
Holiday Packages-Cruises-Flights
ON SALE
TORONTO 416-224-5211
BRADFORD 905-775-6763
Toll Free 1-800-667-2525
Call today - Free delivery at home

Miscellaneous

The Living Word
Sermons for reading services.
Contact:
CRC
R. Vander Ploeg, Secr./Treas.
37 Brick Pond Lane
Woodstock, ON N4V 1G1
Phone: (519) 539-2117

Breakfast basics

(NC)—School mornings can be a real challenge for children and adults, and breakfast too often becomes a low priority. Yet breakfast truly is the most important meal of the day, providing energy and essential nutrients kids need to study and play at their best.

These compelling facts prompted the creation of BREAKFAST FOR LEARNING, Canadian Living Foundation in 1992. As the only national non-profit organization dedicated to supporting child nutrition programs in Canada, it has served more than 110 million meals in over 3,600 communities with the help of over 30,000 volunteers.

Check out these breakfast basics from BREAKFAST FOR LEARNING, Canadian Living Foundation.

- Breakfast should provide 25% of your daily energy and nutrient needs.
- It's a fact, kids who eat a balanced breakfast perform better in school
- To make mornings more fun, stock an easy-access "breakfast bar" with cereal, bread and fruit and let kids help themselves.
- To save time, have kids set the table the night before with their favorite breakfast bowls and utensils.
- A balanced breakfast includes foods from at least three of the four food groups. It's as quick and convenient as a glass of orange juice, a bowl of cereal with milk and a piece of toast.

Events/Advertising

Calendar of Events

Items appearing in this column are run free of charge if they advertise an admission-free event, if they accompany an ad for the same event, or at the discretion of CC. In case of free listing, space limitations apply. The charge otherwise is $7.50 per line, or $1.50 per 1/3 line, per insertion.

Feb. 22-24	50th Anniversary Inglewood CRC, **Edmonton,** Alta. Friday Family Night, Saturday evening Banquet, Sunday 10 a.m. Celebration Worship Service, 4 p.m. Organ concert/Hymn Sing.
March 2	John Vandertuin Organ & Piano concert, 8 p.m. $10 admission Mountainview CRC, **Grimsby,** Ont.
March 9	MACS - Christian Singles Event St. Christophers Anglican Church, **Burlington,** Ont. See ad in this issue
March 12	Ministers' Conference, Redeemer University College, **Ancaster,** Ont. See ad in this issue.
March 30	Annual Easter Concert, Pro Musica Choir, Mountainview CRC, **Grimsby,** Ont.
April 20	Festival of Praise concert, Centennial Hall, 550 Wellington St., **London,** Ont. $ 13. 519-637-4357
April 21	**Calgary** 1st CRC 50th Anniv. Former members welcome. For info. 403-243-2244 See ad in this issue.
April 27-28	**Sarnia** Second CRC 50th Anniv. Celebrations inc. dinner, program, special worship. See ad in this issue
May 3-4	Conference on Biblical Evangelism, **Jordan Stn.** See ad in this issue.
May 4	Chapel Singers, West Lincoln Hospital Benefit Concert, Mountainview CRC, **Grimsby,** Ont.
May 4	Cephas CRC, **Peterborough, Ont.** 50th Anniv. Dinner May 4, Special Services May 5. See ad.

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"... serving Christian Reformed churches and Christian schools since 1970"

RATES TO MARCH 31, 2002:

RRSP approx: 3.9 %
Ext. Fund: 4.0 %

call: 416-461-1207
write: Christian Reformed Extension Fund, 45 Harriet St., Toronto, ON M4L 2G1
fax: 416-465-6367

PICTURE THIS! You can advertise in *Christian Courier*'s Business and Service Directory once a month for only: $25.00 + GST

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OPENINGS AT ABBOTSFORD CHRISTIAN SCHOOL
for the
2002/03 SCHOOL YEAR

Abbotsford Christian School, a multi-denominational school system serving over 1000 students at 3 campuses, is inviting applications for a number of openings:

Elementary (K-7)
- Music teacher
- Classroom teacher

Secondary (grades 8 - 12)
- Vice Principal, Student Services (student life and student discipline)
- Special Education/Learning Assistance Coordinator
- Art
- English
- French
- Home Economics (textiles)
- Math
- Technical Education (woodworking/construction)

For more information contact one of the principals:

Berta den Haan, Principal
Heritage Campus (K-7)
2884 Mission Hwy.
Abbotsford, BC V2S 3Y2
Phone: 604-850-5342
Fax: 604-859-9995
bdenhaan@uniserve.com

Dave Loewen, Principal
Clayburn Hills Campus (K-7)
3939 Old Clayburn Rd.
Abbotsford, BC V3G 1J9
Phone: 604-850-2694
Fax: 604-850-7075
dloewen@uniserve.com

Ed Noot, Principal
Secondary Campus
35011 Old Clayburn Rd.
Abbotsford, BC V2S 7L7
Phone: 604-850-5342
Fax: 604-859-2240
enoot@uniserve.com

FROM COAST TO COAST

THE BACK TO GOD HOUR

English Radio:
Back to God Hour

BRITISH COLUMBIA

Burns Lake - CFLO	9:15 am	1400
Osoyoos - CJOR	8:00 am	1490
Penticton - CKOR	8:00 am	800
Port Alberni - CJAV	7:00 pm	1240
Prince George - CIRX	7:00 am	94.3
Princeton - CHOR	8:00 am	1400
Smithers - CFBV	9:15 am	1230
Summerland - CHOR	8:00 am	1450
Vernon - CJIB	9:30 pm	940

ALBERTA

Brooks - CIBQ	8:00 am	1340
Ft. McMurray-CJOK	8:30 am	1230
High River - CHRB	6:30 pm	1140
Edmonton - CJCA	6:00 pm	930
Westlock - CFOK	7:30 am	1370

SASKATCHEWAN

Estevan - CJSL	8:00 am	1280
Weyburn - CFSL	8:00 am	1190

MANITOBA

Altona - CFAM	9:30 am	950
Steinbach - CHSM	8:00 am	1250
Winnipeg - CKJS	9:00 am	810

ONTARIO

Atikokan - CHAK	9:30 am	1240
Chatham - CFCO	6:30 am	630
Fort Frances - CFOB	9:30 am	640
Guelph - CJOY	8:30 am	1460
Hamilton - CHAM	7:30 am	820
Kapuskasing - CKAP	7:00 am	580
London - CKSL	7:00 am	1410
Newmarket - CKDX	9:00 am	88.5
Oshawa - CKDO	8:00 am	1350
Owen Sound -CFOS	7:00 am	560
Pembroke - CHVR	10:00 am	96.7
Sarnia - CHOK	7:30 am	1070
Stratford - CJCS	8:30 am	1240
Windsor - CKLW	7:30 am	800
Wingham - CKNX	10:30 am	920

NEW BRUNSWICK

Saint John - CHSJ	9:00 am	94.1

PRINCE EDWARD ISLAND

Charlottetown - CFCY	7:00 am	630

NOVA SCOTIA

Bridgewater -- CKBW	7:30 am	1000
Digby - CKDY	6:00 am	1420
Halifax - CFDR	8:30 am	780
Liverpool -- CKBW	7:30 am	94.5
Kentville - CKEN	8:30 am	1490
Middleton - CKAD	8:30 am	1350
NewGlasgow -CKEC	7:30 am	1320
Shelburne -- CKBW	7:30 am	93.1
Sydney - CJCB	7:00 am	1270
Weymouth - CKDY	8:30 am	103.1

Kid's Corner-Radio
Drayton Valley, AB- CIBW ... 8:30 am-Sunday 92.9fm
Nordegg, AB - CHBW ... 8:30 am-Sunday 93.9fm
Rocky Mtn. House, AB - CHBW ... 8:30 am-Sunday 94.5fm
Prince Rupert, BC - CIAJ ... 10 am-Saturday 100.7fm
Niagara Falls, ON - CJRN ... 7:30am-Sunday 710am

Television:
Primary Focus

ALBERTA
Lethbridge - CJIL
Monday - 10:00 pm
Saturday - 3:00 pm
ONTARIO - CTS
Saturday - 7:30 pm

Check your local listings for cable outlets airing *Primary Focus.*

PACIFIC — B.C. ... 2 pm & 10 pm Sunday.
MOUNTAIN — AB ... 3 pm & 11 pm
CENTRAL — SK & MB ..... 4 pm Sunday & 12 am Monday
EASTERN — ON & QC ... 5 pm Sunday & 1 am Monday
ATLANTIC — NB, NS, PEI ... 6 pm Sunday & 2 am Monday
NFLD ... 6:30 pm Sunday & 2:30 am Monday

3475 Mainway
PO Box 5070
Station LCD1
Burlington, ON L7R 3Y8

RESEARCH AND COMMUNICATION COORDINATOR

The Burlington office of the Christian Reformed Church in North America (CRCNA) has a full-time opening for a **Research and Communications Coordinator**. This position is responsible for providing logistical, research and staff support to the Committee for Contact with the Government (CCG).

Bachelor's degree in the area of public policy and history and minimum of three to five years experience in a related field is required. Demonstrated experience in researching, analyzing, and report writing is required. Strong organizational, interpersonal and oral communication skills are essential. Knowledge of and membership in the Christian Reformed Church is required.

A detailed job description is available upon request. For consideration, submit a copy of your resume and a letter stating your interest, by **March 8, 2002**, to:

Director of Personnel
Christian Reformed Church in North America
3475 Mainway, PO Box 5070 STN LCD 1
Burlington, ON L7R 3Y8 Canada
616-224-5881/Fax 616-224-5896
E-mail: colemann@crcna.org

Jordan Gospel Outreach presents:

A Reformed Conference on Biblical Evangelism

Guest Speakers: Rev. Maurice Roberts and Dr. Joel Beeke

Topics: A Return to the Bible, Puritan Evangelism, Revival

Held at: **Heritage Reformed Congregation**
4171 15th Street, Jordan Station
First Topic - Friday evening, May 3 - 7:30 p.m.
Second Topic - Saturday morning, May 4 - 10:00 a.m.
Third Topic - Saturday afternoon, May 4 - 1:00 p.m.

For information and to register contact Renee @ **905-688-8800** or Fax: **905-688-8808** or e-mail us at **hrcconf@hotmail.com**. Although there is *no* charge, seats must be reserved by April 4.

"Not by might, nor by power, but by my Spirit saith the Lord of Hosts." Zech. 4:6

News

EFC concerned about report on close personal relationships

MARKHAM, Ont. — A recently released report has the Evangelical Fellowship of Canada (EFC) very concerned. Many of the recommendations of *Beyond Conjugality* made by the Law Commission of Canada have given little attention to the importance of marriage in our society.

The report addresses legal regulation of a wide variety of "close personal relationships" between adults including marriage, same-sex partnership, common law partnership and friends or family who live together in a long-term, committed relationship.

EVANGELICAL FELLOWSHIP OF CANADA

Janet Epp Buckingham

Scant attention paid to marriage

Janet Epp Buckingham, general legal counsel to the EFC comments, in an EFC press release: "The Law Commission has taken a very individualistic approach to close personal relationships and pays scant attention to the fundamental significance of marriage in our society."

The Law Commission establishes its foundational values of "equality, autonomy and choice" as the principles that must be applied in all regulation of close personal relationships. It suggests that people should be able to choose who fits in the category of "close personal relationship" and which of their close personal relationships they want to be subject to particular laws. It assumes that it is the role of the state to establish appropriate structures to facilitate this regulation and that the state should remain neutral with regard to the form or status of relationships. This assumption strips marriage of its uniqueness.

The Law Commission makes numerous recommendations regarding the legal regulation of close personal relationships. A summary of the recommendations is available on-line at **http://www.lcc.gc.ca/en/themes/pr/cpra/recom.html#134e.** It recommends a review of all laws to determine their purpose, and if the relationships referred to in the legislation meet the goals of the stated purpose.

Commission recommends allowing gay marriages

The Law Commission regards marriage as a historical institution that could be subsumed in a registered domestic partnership but for the fact that the Canadian public would not accept the loss of marriage. Instead, it recommends that the federal government and the provinces develop a registered domestic partnership system that would operate parallel to marriage. It further recommends the extension of marriage to same-sex partnerships.

The EFC made a submission to the Law Commission in January 2001 (available on-line at **http://www.evangelicalfellowship.ca/resources/resource_viewer.asp?Resource_ID=105**). In this submission, the EFC urged the Law Commission to recommend a strong status for marriage, as it is the foundation for families and children. There is a great deal of evidence showing that marriage has a vital role in society. Other forms of relationship do not have the positive outcomes for children that marriage does. Marriage is far more than a personal lifestyle choice. It has important implications for children, for the extended family, for spiritual life and for society.

"Marriage was born in the heart of God as the essential building block at the foundation of the human race," says Gary Walsh, President of the EFC. "It is frustrating to watch the architects of public policy try to break marriage into its component parts in order to understand it and treat it equally with other relationships that are comparable in certain aspects."

The Law Commission was asked by former Justice Minister Anne McLellan to examine the regulation of close personal relationships. The report follows a lengthy consultation period.

The EFC is a member of an Interfaith Coalition intervening in legal challenges to the heterosexual definition of marriage, which are currently underway in Ontario and British Columbia.

Volunteers in Dutch churches do work of 11 clergy

Andreas Havinga

AMSTERDAM (ENI) — The hours worked by volunteers in the two biggest Protestant denominations in the Netherlands are equivalent to having an extra 11 full-time clergy per congregation, according to the findings of a recent survey.

The survey was commissioned by the country's biggest Protestant body, the Uniting Protestant Churches (UPC) in the Netherlands, which groups three churches: the Netherlands Reformed Church (NHK), the Reformed Churches in the Netherlands (GKN) and the smaller Evangelical Lutheran Church in the Kingdom of the Netherlands (ELK).

114 volunteers in each church

The survey of the two Reformed denominations found that, on average, 114 volunteers were active in each congregation, spending an average of four hours per week on voluntary activities such as producing church newsletters, participating in youth and children's work and serving as church elders.

The findings were based on responses from 123 congregations. Questionnaires had been sent to 197 churches.

If the results of the survey were extrapolated across all congregations, the two denominations would count a total of 280,000 volunteers.

Almost all volunteers are confirmed church members. Each volunteer has been active in voluntary work for 15 years, on average, and in their current role for more than seven years.

Over the past two years, the number of volunteers in the two Reformed denominations has increased by almost 14,500 — an increase of more than five cent over that period. For the NHK, the figures represent a 40 per cent increase over those from a previous survey, conducted 23 years ago.

Shift in nature of volunteer work

In a statement, the UPC described the findings of the survey, published at the end of last year, as "surprising, given the general perception that volunteers are hard to find".

The survey also identified a shift in the nature of volunteer work, away from content-based activities and toward more technical tasks. Volunteers are becoming less involved in community work, Christian education and child care, and increasingly preoccupied with financial, administrative and secretarial work.

About 40 per cent of the volunteers surveyed see the roles of clergy as those of coach, manager, motivator and adviser.

While most work in Sunday schools is undertaken by women, financial and administrative tasks are mainly dealt with by men. Otherwise, the survey found no differences in the kind of work being handled by women and men, according to the survey's author, Gert de Jong.

The UPC plans to use the information from the survey as a basis for developing policy on supporting volunteers in the coming years. The survey was carried out in August 2001 by the Catholic Social Church Institute (KASKI), based in Nijmegen. It was conducted in the context of the naming, by the United Nations, of 2001 as the International Year of Volunteers.

Ronald Bolwijn from the UPC communications office told ENI that the survey did not cover the ELK, the third member of the Uniting Protestant Churches. He stressed that this was for pragmatic reasons — not reasons of principle — linked to the Lutheran church's small number of members.

The NHK had 1.97 million members as of January 1, 2001, and the RKN 677,000 members.

News Digest

Quebec's 'icecotheque'

QUEBEC CITY (Reuters) — Nightclubbers in North America's oldest city are being treated to a cool new place to hang out. A Quebec City club owner recently unveiled what he claims to be the first "icecotheque," or discotheque on ice.

The discotheque, which is made of 22 tonnes of ice, is located on the terrace of a trendy Quebec night club. It features a disc jockey four nights a week, and drinks served in ice glasses, in a city known for its freezing weather but vibrant social scene. It will stay open until late March, and will be used by international ice sculptors during Quebec City's upcoming Winter Carnival.

Lions to Afghanistan

TORONTO — An Ontario zoo operator's offer to donate a pair of lions to the Kabul zoo in Afghanistan has been met with both praise and strong criticism, reports the *Globe and Mail*.

"If you send an animal to the Kabul zoo, you are sentencing it to death," asserted Silia Smith of the World Society for the Protection of Animals. "The idea of sending new animals to the Kabul zoo is absolute lunacy considering the current situation in Afghanistan."

Norm Phillips, who operates a zoo north of Toronto, wants to send two lions to the Kabul zoo, to replace Marjan, the lion that died in January. Marjan had suffered a grenade attack that left him blind in one eye, and had come to symbolize the pride and suffering of the Afghan people. Phillips' offer to replace Marjan got a quick response, including an offer of support from Foreign Affairs Minister Bill Graham. But Graham's office says now is not the right time to send over the lions.

Phillips recognizes the apparent absurdity of sending lions to a country lacking most basic needs. But he says, "Lions are only a symbolic thing. But for human beings, symbolic things are important."

Teddy bears spread love... and infection

LONDON (Reuters) — Teddy bears might have to be banned from doctors' waiting rooms because they may spread infections to already sick children, New Zealand public health specialists say.

"Isn't it time to give teddy the boot?" asked Paul Corwin and colleagues at Christchurch School of Medicine in New Zealand after checking contamination levels in toys at six group practices in Christchurch. Their findings, published in the *British Journal of General Practice*, showed 90 per cent of soft toys examined had moderate to heavy bacterial contamination.

The researchers also found that soft toys are difficult to disinfect and rapidly get recontaminated after cleaning. Hard toys were much less likely to be contaminated and were easy to disinfect.